

Presbyterian Church of England.



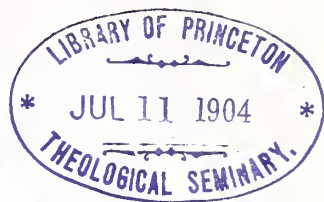
REPORT
OF THE
FOREIGN MISSIONS
CHINA, FORMOSA,
THE STRAITS SETTLEMENTS, AND INDIA,
SUBMITTED TO THE SYNOD,
1904.

Convener: REV. ALEX. CONNELL, B.D.

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REPORT OF THE FOREIGN MISSIONS.

SUBMITTED TO THE SYNOD, 1904.

The Growth of the Mission Church.—Much the largest part of our Mission force is employed in 'proclaiming the message' to the Chinese—in China itself,¹ in Formosa, and in the Straits Settlements. It may therefore be worth while to begin this record of the work of the year by setting out the advance of Protestant Missions in China itself during the past sixty years. Sixty years ago the Chinese Communicants belonging to Protestant Missions were a handful; to-day they exceed 100,000. Here are the figures :—²

GROWTH OF PROTESTANT CHRISTIANITY IN CHINA.

1842	.	6 Communicants.
1860	□	1,000 Communicants
1877	▬	13,035 Communicants.
1890	▬	37,287 Communicants.
1898	▬	80,682 Communicants
1900	▬	112,808 Communicants.

The table stops in the fatal, noble year of massacre, when both missionary heroism and Chinese Christian faith were tested by fire, many thousands of the members of the Mission Churches—Roman Catholics also, let it be gladly said—choosing torture and death rather than deny their Lord. The Congregations in the Northern Provinces were scattered; the weak recanting, those who remained steadfast

¹ For the admirable map of the whole of our China field, given on next page, as well as for the new maps of the Swatow, the Wukingfu, the Samho, the Suabue districts, we are indebted to the skill and pains of Dr. Riddel, our Mission cartographer. The map of 'Our Corner' tells much of the story of progress of the half-century behind us.

² They have been presented in this graphic form by the Superintendent of the New York State Christian Endeavour Union, Mr. T. M. Vickers.

REFERENCES

- ◎ Mission Centre
- ⊙ Centre & One Pastorate
- ⊙ " " Two Pastorates
- ⊙ Other Pastorates (chief stn.)
- Affiliated stn. Organised
- " " Unorganised
- Organised stn. under Missionaries
- Unorganised
- Pref. City stn. *thus:-- CHIN-CHIEW-FU*
- District City stn. *thus:-- TA-PU*
- Other Pref., □ Dep., □ & District
- Cities without EP stations

INSTITUTIONS at CENTRES

shown by letters under the names:--

- H Hospital
- WH Women's Hosp.
- C Theological College
- AC Anglo-Chinese Col.
- B Boys' High School
- G Girls' " "
- W Women's Training Sch.
- P Printing Press
- Bl School for the Blind.

MISSION STATIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND IN CHINA



and escaped martyrdom compelled to flee for their lives. Christian buildings were torn down, and the work of two generations seemed swept out of existence. But now the Missionaries again occupy the old centres, reinforced by comrades baptized for the dead. The faithful Christians have rallied round their foreign leaders; many new stations have been opened, new converts have been gathered in, and at the close of 1903 a careful estimate gives once more 112,000 as the number of Protestant Communicants in China, with inquirers and candidates for baptism in such throngs as were never seen before.

Our own China Missions were not greatly affected by the storm of 1900. But they feel the new stir, the Chinese recognition of the power and worth of things Western—the Western religion as surely as the Western artillery.

Increased Congregations, hundreds anxious to be enrolled in the Christian Churches, a resolute sifting of inquirers so as to hold back those who seek some other gain than the salvation of Christ—these are the notes of the year. The admissions are cheering in number, but they might easily have been much larger if the Chinese Pastors and the Missionaries had not been stringently watchful against receiving those who did not understand and believe the Gospel. The progress of almost fifty years in our own Missions (taking in, however, all our work) is shown in this interesting table:

GROWTH OF THE MISSION CHURCH.

(*Amoy, Swatow, Hakkaland, Formosa, Singapore, Rampore Boalia.*)

—	Communicants	Native Preachers	Native Pastorates
December, 1855	25	—	—
„ 1877	2,117	56	1
„ 1882	2,768	83	5
„ 1887	3,528	98	6
„ 1892	3,944	110	12
„ 1898	5,966	131	22
October, 1902	7,841	177	33
„ 1903	8,423	179	36

The Present Opportunity in China.—‘Opportunity’ is the happy word which is to-day written all over the map of China—opportunity for the Christian Missionary. The Chinese Ambassador to the United States, speaking a month or two ago of the invasion of China by Western civilisation, long resisted by Chinese rulers and people, said: ‘It is to this conservative people that the heralds of the Christian faith have come, and it must be frankly conceded that to them belongs the major portion of the credit for opening China’s closed doors’—the most potent Missionary agency in this opening of doors being, he declared, the Medical Mission. ‘The Gospel of Healing is one that makes its own way into the hearts of the people.’ It may be necessary somewhat to discount such a testimony to the influence of the Christian Mission, addressed as it was to an American audience. Probably everything which disturbs the old Chinese order is hated in Imperial circles, and by most of the provincial mandarins, as bitterly as when the wicked

decree was sent forth from Peking, 'Exterminate all foreigners.' During the past year some of the Chinese 'Progressives' have been barbarously done to death by order of the Empress-Dowager. But this Reform Party, which welcomes Western knowledge and Western methods, is sweeping into its ranks an increasing number of Chinese scholars and dignitaries, and even some of the great Viceroy. The Viceroy of Hunan, the province which only a few years ago was a chief centre of anti-foreign feeling, has forbidden foot-binding, though up till now he has been believed to be in vehement opposition to any concession to Western ideas.¹ The Literary Chancellor of Shensi, addressing the students who had gathered to a Government examination, assured them that Christian teachers had come to China to do good, and that Chinese scholars should be on friendly terms both with the Missionaries and with their converts. There seems no reason for calling in question the sincerity of such words. And at any rate the willingness of the people to listen to the preachers of the Christian religion is beyond doubt.

One of the China Inland lady workers, the only available Missionary, went to a village in Honan (another anti-foreign province), from which a call had come for a Christian teacher. The whole village (600 inhabitants) wanted to hear. But Chinese custom required that the men should be excluded from meetings conducted by a woman. They begged to be allowed to attend. 'Must we not be taught the doctrine,' they said, 'just because no male Missionary could be sent to our village?' From Manchuria, from Peking and the surrounding region, from Central China, from places where Missionaries and native Christians were massacred four years ago (such as Pao-ting-fu), from men of long experience like Dr. Griffith John of Hankow (who reports a record year of admissions to the Church), from the districts immediately to the north of our own Chinchew and Engchun work, and from every centre of our own Chinese Mission, there comes the same story—the preaching halls crowded, friendly audiences surrounding the Missionaries in the open air, multitudes of applicants for baptism. 'The difficulty, indeed,' says a distinguished American Missionary, 'is not to get the people into the church, but to keep them out'—that is, to hold back those who are not seeking salvation from sin, but protection from a magistrate or assistance in some quarrel or lawsuit.

The Urgency of the Call.—If 'opportunity' is the first word in a review of the situation in China, 'urgency' stands beside it. The common people are pressing eagerly into the Christian meeting-houses—even if it often be with no more comprehension of the Christian Gospel or desire for the blessings it offers than was the case with the crowds who thronged Our Lord nineteen hundred years ago. But the possibilities of reaction and of a new outburst of anti-foreign passion are always at hand.

The Chinese, although a people of great capabilities and much practical good sense, are curiously superstitious. Last November there took place in Peking a 'rescue of the sun'—not by an ignorant populace, but by the

¹ The Viceroy of Qwantung (Canton) has sent an ardent educational reformer (Mr. Chen Tao) to the United States and to England to examine and report on Western Schools. The Viceroy of Nanking has telegraphed instructions to all his officials to prevent anti-Christian disturbances. The American Presbyterian Canton Mission had last year its greatest number of adult baptisms, 747.

Imperial Ministers. The sun was suffering from a total eclipse, and at the Board of Rites, in presence of members of the foreign embassies, he was delivered from the evil powers which had him in thrall by prostrations, burning of incense, and the beating of drums and gongs. All classes of Chinamen consider the sun's peril to have been real and regard the ceremonial of rescue as efficacious. It is obvious that a people dominated by beliefs so childish could be easily lashed into fury against the teachers of a faith which makes no terms with superstition, if their leaders, the mandarins and literary men, were again to risk an anti-foreign crusade.

The war between Russia and Japan, with Manchuria as the probable scene of the struggle on land, has already, for the third time in ten years, interrupted the Mission work in that great province. If, as the war goes on, China should unhappily become entangled, too probably Mission work in other provinces would become difficult, or even impossible. Experienced observers dread a return of dark days. 'He would be a bold man indeed,' writes one of the ablest agents in China of the National Bible Society of Scotland, 'who would venture to prophesy what is likely to take place in this country, whether for better or for worse.'

No one is better qualified to give a trustworthy judgment on the outlook in China than our own senior Missionary, Dr. McGregor, of Amoy, who has now behind him forty years of gifted service.

'The horizon is by no means clear,' he writes in the report of the Amoy work. 'When the Western Powers restored the Empress-Dowager to her former supremacy she issued various edicts of a professedly liberal character for the encouragement of the study of Western science. But as soon as she felt that her position was secure steps were taken to render them ineffective. Instructions were issued as to the course of study and the worship of Confucius by all students, rendering it impossible for Christian students or Christian teachers to remain in the new institutions. Reactionary mandarins were given the control of the schools, and everything done to render them "harmless." The further such a school is from Peking the more likely it is to be a working institution. The Empress is steadily filling official posts with anti-foreign reactionaries. Those officials who, during the troubles of 1900, showed themselves friendly to foreigners are quietly set aside. That all this tends towards trouble is unmistakable; but what the result may be it is impossible to say.'

'China is her own greatest enemy,' says one of our younger Missionaries, Mr. Wales, of Amoy. 'A patriotic Chinaman said to me the other day, with great indignation, that if a Chinaman wanted to get on in business he was compelled to conduct his business in some way under the aegis of the foreigner, so as to obtain protection from the mandarins of his own country.' When such protection is given—not, of course, by Missionaries—it will not increase the love of the mandarin for the foreigner. Mr. Wales hopes for an era of reform and peace, but dreads that it may have to come by revolution and blood.

The grave possibilities in the lap of the future, coupled with the present unlimited opportunities for Mission work, constitute the urgency of the call. In the report from the North Hakka centre some sentences are quoted from an account by Miss Balmer of a recent visit to that district.

‘I have had a happy, encouraging time. At Shong-hong, a large city where I have never been before, the women were most friendly and very intelligent ; crowds came every day, primarily to see the foreigner, but they stayed to hear the message she had to bring. The spirit of opposition and prejudice is passing away, and the general impression that this Christian doctrine is good prevails.’ The door is wide open ; but any moment it may be closed against the Christian Mission. We are summoned by opportunity and by danger alike to maintain and strengthen our own work while the day lasts and the work proceeds unhindered. The night may fall, no man knows how soon.

The Church's Response.—The past year has been brightened by cheering proofs that the Church does not mean to compel the adoption of the calamitous policy of indiscriminate retrenchment and withdrawal from occupied posts—calamitous for the Mission and disastrous for the Church herself.

The financial position as set before last Synod was exceedingly grave : the Working Balance absorbed by the expenditure of the previous year, and even then a deficit of above £3,000 ; and an addition of £5,000 to the ordinary Mission income an absolute necessity to maintain the work on its present scale. The cancelling of the deficit and the restoration of a Working Balance Fund were effected by the generous initiation and the successful completion of the ‘Challenge Fund.’ The fund was launched at the May Queen's Hall meeting, £1,435 being promised by a little group of anonymous friends of the Mission towards a total sum of £7,000. In three months this effort was brought to a happy issue, £7,015 having been raised, of which £3,400 remains as the indispensable Working Balance Fund. It was only after the Challenge Fund had been completed that much could be done by way of securing the necessary increase in the ordinary income. But in the closing months of the year distinct progress was made. The Presbyteries threw themselves into the effort with great heartiness. The exchange of pulpits enjoined by the Synod was everywhere carried out, the Minister visiting a Congregation on this errand holding a conference with the officers of the Church with a view to the universal institution of systematic methods of gathering the Missionary givings of our people. Public Missionary-meetings were held in almost every populous centre where Presbyterianism is represented. Presbyterian Foreign Mission Committees followed up these public appeals by such ways of increasing the Missionary interest as were open to them.

‘There is progress to report,’ says the Committee of the Presbytery of Durham, ‘in the direction of systematic collection of funds, several Churches having formed an association for this purpose. There are indications that the revenue from the Presbytery as a whole will come near to the “one-half more” desired by the Synod's Foreign Missions Committee. One Church reports that its contribution has been doubled since last year, while in another the increase has been fourfold.’ The Committee goes on to urge a larger circulation of Missionary literature among the members of the Churches.

In a racy report of the London Exchange of Pulpits (in which both South and North London were united) Dr. Thornton tells of promises of various kinds made on behalf of Congregations by their officers, and then asks : ‘Will those promises now be fulfilled ? Will the fourteen

Churches of North London alone, which last year sent in £900, be good for (as they say they will be) £1,350 in 1904? Will the twenty-two Churches which promised to do so, if possible, form associations and so complete their ecclesiastical machinery? Will the twenty-three Churches which undertook to do so carry out their proposed canvass for new subscribers? Will the forty-five plucky Churches (all honour to them) which expected to be able to reach this goal attain to their ideal of *one-half more*?'

So it was throughout the Church, and the Committee dares to believe the promises will be more than fulfilled. Already (up to the close of 1903) Congregational contributions have increased by more than £1,500. The Scottish Auxiliary to our Mission, from which year by year during half a century munificent financial assistance has come, added £570 to its remittances for 1903. The Missionaries have loyally answered a request from the Committee for the most rigid economy and for a further development of self-support on the part of the Mission Churches—the total Mission expenditure having been some £600 less than in the previous year. The Suabue Hospital Fund of the Young People of the Church, in their Christian Endeavour Societies, Guilds, Morning Fellowship Meetings, and other organisations, was also splendidly successful. £1,000 was aimed at and has been considerably exceeded, and the Suabue Committee is now addressing itself with courageous hopefulness to the task of finding £1,000 of annual income, in view of the greatly enlarged requirements of the Suabue Mission, now that Dr. Muir Sandeman has joined Mr. Sutherland. The young men of Cloughton Church, Birkenhead, are undertaking to provide the salary of Mr. Band, who went out from that Church to Wukingfu last autumn. Bromley Church, South London, hopes to raise annually the salary of Dr. Preston Maxwell.

It looks as if a further addition of £2,500 to the Congregational contributions to the General Mission Fund would suffice for present necessities; and as the Home Church grows in the years to come, it might be fairly expected that increased givings would supply the means for those extensions of the Mission, which the success granted to the workers imperatively demands.¹

The Mission cannot Stand Still.—The Church should not forget that a Mission worthy of Missionary faith and enthusiasm must be continually pressing forward into new ground. As it gains the confidence of the people to whom it carries the message of salvation, it will be invited to establish itself in new towns and villages, as is the case at all our Mission centres, and not in China alone. That is only possible if from time to time the Mission staff is reinforced. Only one recruit was sent to the front last year, the Rev. Stephen Band, B.A., a man of the greatest promise.² Early in the present year Mr. Graham Cumming (who returned to this country invalided) was succeeded in the second mastership of the Anglo-Chinese College in Amoy by Mr. H. J. P.

¹ Probably less than £2,000,000 is contributed to the Foreign Mission enterprise by the Christian folks of the United Kingdom. The total income of the people of the United Kingdom is estimated by Sir Robert Giffen at £1,750,000,000—abundance of unreachd resources for the equipment of every Christian and philanthropic work.

² Of Mr. Band, *The Student Movement* says:—'He did good work for the (College) Christian Unions, both in Liverpool and at Cambridge, and was G.C.D. Travelling Secretary last year.'

Anderson, M.A. From the Women's Missionary Association Dr. Edith Bryson has gone out to resume the medical work amongst the women of the Engchhun district, and Miss Jeannie Lloyd has been added to the lady workers in Formosa. From Amoy, Swatow, Singapore, Rampore Boalia, urgent calls come for new Missionaries, especially for additions to the number of ministerial Missionaries.

The extension of ordained pastorates, which has long been a conspicuous feature of our China Mission, and is likely to proceed even more rapidly, both in Formosa and China, as the native Church becomes more consolidated, relieves the Mission staff to some extent. Yet the pastorates also should see a Missionary frequently, and the stations not under the immediate care of a pastor require constant oversight; while from all our centres regions beyond stretch out calling for entrance.

The year 1907 will be the centenary of the appointment of Robert Morrison, the first Protestant Missionary sent out to China. The Protestant Missionaries in China to-day are urging the Home Churches in Europe and America to celebrate this centenary by a great forward movement. The Mission force in China, their Appeal says, consists of 2,785 Missionaries, with 6,388 native workers. A Christian Church of almost 113,000 members has been gathered. But the non-Christian Chinese number nearly four hundred millions. 'In view of the vastness of the field, and the immense opportunities for good which China offers the Christian Church—opportunities many of which have been won by the blood of the martyrs of 1900—we appeal to the Boards and Committees of our respective Societies, and individually to all our brethren and sisters in the Home Churches, to say if we are unreasonable in asking that the number of Missionaries now working in China shall be doubled before the end of 1907?'

With this aim in the hearts of the friends of China our Church cannot but be in entire sympathy. Will she take her share in the 'Three Years' Enterprise'? One of our best Westminster College men is ready now to go to the field. It would be a happy venture of faith if the Synod were to say to the Committee, Send him out at once.

The Mission Staff.—The Missionaries have for the most part been free from serious illness during the year. Mr. Graham Cumming was invalided home, and Dr. Cross was ordered home early in the present year. Mr. Barclay and Mr. Steele are coming home for a brief leave of absence on account of the health of their wives. Mrs. Thompson is also being sent home to recruit. Dr. McGregor has returned a year earlier than he intended, in order to accompany his daughter and Miss Johnston—Miss Johnston having completely broken down, ending far too soon (so every one feels who knows her place in the Amoy Mission) a Mission career singularly happy and fruitful. Mr. Wm. Paton and Mr. Cook are returning for furlough, both in need of rest. Mr. F. R. Johnson had a good deal of malarial fever early last summer. He was greatly benefited by a trip to Japan. Mr. Nielson, Dr. Lyall, and Dr. Preston Maxwell have almost finished their furloughs. As always, the furloughs have been well occupied in deputation work, and to many of our Churches the Missionaries, soon to return to their posts, will be henceforth men and women they know and love, and not mere names.

Chinese Labour in South Africa.—At its March meeting the Committee, by a large majority—the minority objecting to the introduction of the question because of its political aspect—adopted the following motion:—

‘That in our report to the Synod we express, as a Committee, our profound regret at the introduction of Chinese labour into South Africa under conditions only too likely to cause moral deterioration, and that inasmuch as these labourers will probably be drawn from the districts where our own Mission is located, we entertain the gravest fears that the effect will prove detrimental to our Mission work.’

The motion was supported by Dr. Lyall and Dr. Preston Maxwell. Dr. Cross had previously, in a letter to a London newspaper, strongly protested, on grounds similar to those stated in the motion, against the proposals of the Transvaal Legislative Council.

Speaking of the promise made in the House of Commons that the peril of appalling moral deterioration in the compounds, in which it is intended to keep the imported Chinese, will be prevented by enacting that they are to be accompanied by their wives, Dr. Cross points out that not one in a thousand of the Chinese who go from South China to the Straits Settlements is accompanied by his wife, and that because of permanent conditions in Chinese households. ‘The wife of a Chinaman is not at her husband’s disposal. She is the property of his parents, purchased by them and intended partly as a wife to the son, but quite as largely as a servant to his mother. This is an ancient and universal custom in China, around which a very large part of the family arrangements gather. Is it to be supposed that 10,000 or 100,000 mothers-in-law in China will submissively agree to an arrangement which deprives them of the attention and services of their daughters-in-law, to secure whom they have for the most part scraped and toiled? Is there to be no place given to the wishes of the daughters-in-law of China by Christian legislators? Their voice will be unanimous in the direction of remaining at home, and it is very easy to see why.’

At one time it seemed possible that the Chinese would forbid this exportation of Chinese labourers. A recent attempt to recruit labour for Mexico at Swatow was defeated by the interference of the Chinese authorities. The outbreak of plague at Johannesburg and the opinion of such an authority as Sir Patrick Manson, that it would be unsafe to bring large numbers of Chinamen to South Africa from Hong Kong, where plague is always present, might, it was thought, prevent any further action.¹

The Opium Trade.—The Moderator of Synod (Dr. Macphail), the Convener of the Foreign Missions Committee (Mr. Connell), Mr. James E. Mathieson, and Dr. J. L. Maxwell, are the Presbyterians who have appended their names to an appeal to the English Press, signed by influential members of all the Christian Churches, asking assistance in an effort to bring before the English people the evils of the opium traffic. After pointing out that the great bulk of the enormous quantity of Indian opium goes to China ‘to the great injury of the people of that country,’ the statement proceeds: ‘We believe that this trade is morally indefensible, and that it is incompatible with international goodwill.’

¹ Since the meeting of Synod the Ordinance has been accepted by the Chinese Government.

It is, we hold, unworthy of a Christian country to obtain revenue by a trade which directly ministers to a degrading vice. The help of the British Press at this time might result in a general determination that a trade so unjust and dishonourable should no longer be carried on in the name of our country. Such action on our part would, we may hope, do much towards bringing about happier relations between this country and the Government and people of China.'

The anti-opium agitation is sometimes discounted as a fad of the Missionaries. It would indeed be difficult to show just cause for ruling out the practically unanimous opinion of the Missionaries in China in regard to a question in which they have no interest except in so far as the traffic injures the people to whose well-being they are devoting their lives. But if their judgment could be set aside there is much other evidence perhaps less easily dismissed. For instance, Mr. Chester Holcombe, for many years a member of the United States Embassy (for some time the Acting U.S.A. Minister) in Pekin, declares that 'Opium is more deadly than alcohol, because it fastens its grip more quickly and firmly upon the victim. No language can exaggerate the evil results of the habit. No honest person who has seen its effects upon the Chinese can describe it as other than an awful curse. Another serious and widespread result of the opium traffic is the intense hatred of all things and all men foreign. It is quite unnecessary to vilify the Missionary body in order to discover the cause of this bitter anti-foreign feeling so universal in China. While other causes have co-operated to generate and sustain it, the *largest single cause, the most important factor, is the source, history, and results of opium.*' It will probably be felt that the renewal of the protest against the connection of Great Britain with a trade so hurtful to China is not untimely.

Presbyterian Union on the Mission Field.—The Union negotiations in India are to be consummated by the holding of a 'provisional' General Assembly next December. The proposal in the drafted Constitution of the United Church that the Missionaries should be subject to its jurisdiction, a proposal to which the Committee, in common with the Mission Committees of several other Churches, took serious objection, has been so altered that the Synod is now asked to authorise our Rampore Boalia Missionaries to accept the invitation given them to become members of the forthcoming General Assembly.

A closer federation of the two Presbyterian Missions in Formosa, and ultimately, it is hoped, the formation of a Formosan Synod, is also under sympathetic consideration, and definite proposals in that direction will probably be submitted to next Synod. A much greater and more difficult step in the direction of Presbyterian Union will be the formation of the Presbyterian Church of China. The immense distances in China and the dialectical differences seemed to make a united Presbyterian Church a chimerical idea. Thirty years ago a Committee of Presbyterian Missionaries discussed the question of union. The obstacles which then emerged were felt to be insurmountable. The success of the present negotiations is confidently expected. The united Church will have strength and visibility from its birth. If it could be established at this moment it would include a communicant membership of about thirty thousand.

The Union Version of the Bible.—The preparation of this version of the Scriptures in three forms has been proceeding since the Shanghai Missionary Conference of 1890. Committees were then appointed—

(1) to revise a version (the 'Delegates' version') in classical Chinese (the 'Classical Wenli'), made in 1850-1853; (2) to make a new translation, in a less severely classical style (the 'Easy Wenli'); (3) to revise the Mandarin version. To the Easy Wenli Committee Dr. Gibson, of Swatow, belongs. Progress has necessarily been slow, but the New Testament in all three forms is expected shortly to be ready for publication. The completion of this great undertaking will be of the utmost service to all Protestant Missions in China.

The three Union versions are in Chinese character. They will not supersede the necessity of preparing vernacular translations, printed in Roman letters, in such dialects as are spoken in our own Mission districts in South-east China and Formosa. Unlike classical Chinese (which is only a book language), the Mandarin dialect is the vernacular of three-fourths of the Chinese people. A Mandarin version finds its way readily into literary circles. Such Romanised versions of the Scripture as are produced in the Amoy and Swatow and Hakka dialects are little read except by Christians. But for the unlettered Christians, field labourers, artisans, women, and children, they are simply invaluable. The Swatow Missionaries have now completed the translation of the New Testament into the Swatow colloquial.

The Week of Prayer for Missions.—The Synod will doubtless enjoin a Week of Prayer for Foreign Missions this year, as in many past years. And in view of the still pressing necessities of the Mission exchequer it is hoped that the self-denial and thanksgiving offerings invited to be made in that week will once more be devoted to our Foreign Mission work.

On the invitation of the Presbyterian Alliance the Week of Prayer has hitherto been declared to be the week in which St. Andrew's Day (November 30) occurs. Usually the Sunday of the week is the last Sunday of November. This year the Alliance recommends that the Week of Prayer be the week beginning on Tuesday, November 29, the Sunday of the week being the first Sunday of December. This is the week set apart in the same way by Episcopal Churches, as well as by Presbyterian Churches. Unfortunately Temperance Sunday (widely observed in England) often falls on the same Sunday. 'Peace' Sunday also occurs about the same time. The question of date might with advantage be considered before any of these appointments is made by the Synod. The effect of bringing them together is to hinder the adequate observance of all three.

AMOY DISTRICT.

(Including the stations superintended by the Missionaries resident at the centres, Amoy, Engchhun, Chinchew, and Changpu.)

I. AMOY.

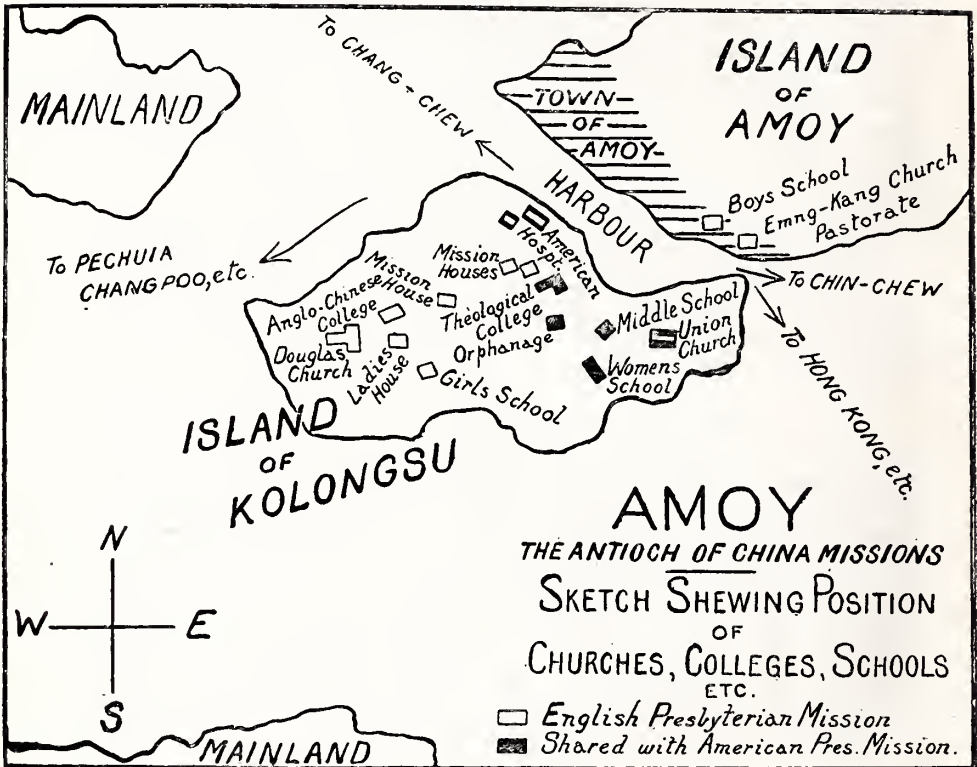
The Mission Staff.—Rev. Dr. McGregor, Rev. Henry Thompson and Mrs. Thompson, Rev. George M. Wales and Mrs. Wales; Mr. H. F. Rankin (Principal of the Anglo-Chinese College) and Mrs. Rankin, Mr. Henry J. P. Anderson, M.A. (Second Master in the Anglo-Chinese College); and Misses Johnston, McGregor, Usher, and Gordon.

Native Pastors (Ordained Chinese Ministers).—Revs. Keh Nga-pit (College Tutor), Ng Hwai-tek, Kho Chit-Seng, Kho Seng-iam, Yu

Nai-hu, Li Sin-to, Yu Un-sin, and Na Ju-khoe and Lim-Po-tek (native Missionaries sent out by the Amoy Churches).

Amoy is our oldest Mission centre, work having been begun there by Dr. J. Young and Mr. Burns in 1850.

The Theological College.—Over this 'School of the Prophets,' in which young men are prepared for the Christian ministry, Dr. McGregor has presided for many years with distinguished ability and success, assisted by two Chinese teachers, one of them (Mr. Keh Nga-pit) himself an ordained minister. Of last year's thirty-three students (not quite so many as in the previous year), ten belonged to the American



Reformed Mission, their students and ours being taught together. The students would have been more numerous if it had not been that young men who would otherwise have been in the College had to be sent out to teach in the Mission Schools.

There is clinical training as well as teaching in connection with the College. The tutor, when the minister of a Congregation, was an earnest evangelist.¹ During the year he lost his eldest boy, a promising pupil in the Anglo-Chinese College, and is afraid, Dr. McGregor says, that the great

¹ It is a proof of Mr. Keh Nga-pit's good reputation in Kolongsu that he has just been appointed Chairman of a Chinese Municipal Committee, to work under a Local Council, in the administration of sanitary laws in the island.

sorrow was a chastisement for giving up the ministry and for sending his son to learn English with a view to his success in life. On Saturdays there are no classes in the College, and the Tutor and the students have of late, each Friday night, gone by boat 'ten or twelve miles to a district where in the early days of the Amoy Mission a good deal of evangelistic work was done, with little result. There they spend Saturday, preaching in the villages and talking with the people. They are enthusiastic about the reception they have met with.' Mr. Thompson tells of one such visit paid by the Tutor and ten of the students. They had been preaching on Friday night and all Saturday, and when returning by boat to Amoy on Saturday night 'most of them were miserably sea-sick. The Tutor told me that they did not complain in the least. They were all filled with gladness at having had such a grand time on shore, and eager to go back to the same place.'

Growth of the Church.—There were 184 admissions to membership in the whole of the Amoy district, 60 deaths, 10 disjunctions—a net increase of 114. The Missionaries feel that the increase (confined to a few of the Congregations) ought to be much more rapid. 'Were all our Missionaries, ministers, office-bearers, and members filled with the Spirit we should have annually a net increase of at least a thousand.'

From different parts of the province of Fokien a large number of the Missionaries of different Churches met last summer at the hill sanatorium (Kuliang) near Foochow. There was much anxious conference as to the condition of the Churches in their care ; not nearly as warm and aggressive as they ought to be. A Prayer Union was formed, into which it was hoped not only the foreign workers, but the native Churches and also friends in the home lands might be gathered, all beseeching the fulness of the Spirit for the Christian people of the province. The native ministers have entered heartily into the Union, and the Missionaries confidently look for blessing.

The Pastorates.—Only one of the pastorates (Gaw-chay) was vacant at the end of the year. Congregations are greatly more ready than they used to be to undertake the entire support of a minister.

A good instance of this courage and liberality is a recently formed pastorate, Eng-sek, 'an off-shoot from Siong-si. It consists of two comparatively small companies of worshippers—one in the town of Eng-leng and the other in the village of Chioh-sai. In Eng-leng they have a suitable Church, largely provided by their own exertions, and now they have a young minister who only this year left the Theological College. He was not, however, quite without experience in pastoral work. Three years ago he was sent out from the College to teach a school. He was then put in charge of a Congregation and acquitted himself so well that the An-hai Congregation, then vacant, wished to call him as their minister. This, however, we disallowed, on the ground that he had not completed his studies. Having spent last year in the College, he was called by the Eng-sek Congregation, and ordained in summer.'¹

Surrender of Idols.—An interesting incident is reported from

¹ There is a friendly London Missionary Society Amoy Mission alongside of the two Presbyterian Missions. The generous spirit manifested by our own Amoy Churches is apparent also in the L. M. S. Congregations. 'All the Churches in my district,' says one of the L.M.S. Amoy staff, 'have this year become self-supporting.' And he tells how their Churches have just raised \$800 by a special effort, so as to maintain a medical work at an L.M.S. station for which the Directors of the Society were unable to continue to send out funds.

Chhim-ho, a considerable mercantile and fishing town on the coast, in the Chi-bay pastorate. The Gospel was preached in Chhim-ho first in 1885. Just then the town was exasperated against foreigners. France and China were at war, and the French had been destroying Chinese boats all along this part of the coast, Chhim-ho suffering severely; indeed many of the townsfolk were killed. Not unnaturally, no house could be had in which services might be carried on.

Since then, however, a place of worship has been secured, a preacher stationed, a Congregation gathered; and now a new church is being built. Quite recently more than 200 household idols were surrendered by new worshippers—all poor as works of art, grimy with the smoke and dust of a Chinese house, but significant of a happy abandonment of faith in idolatry.

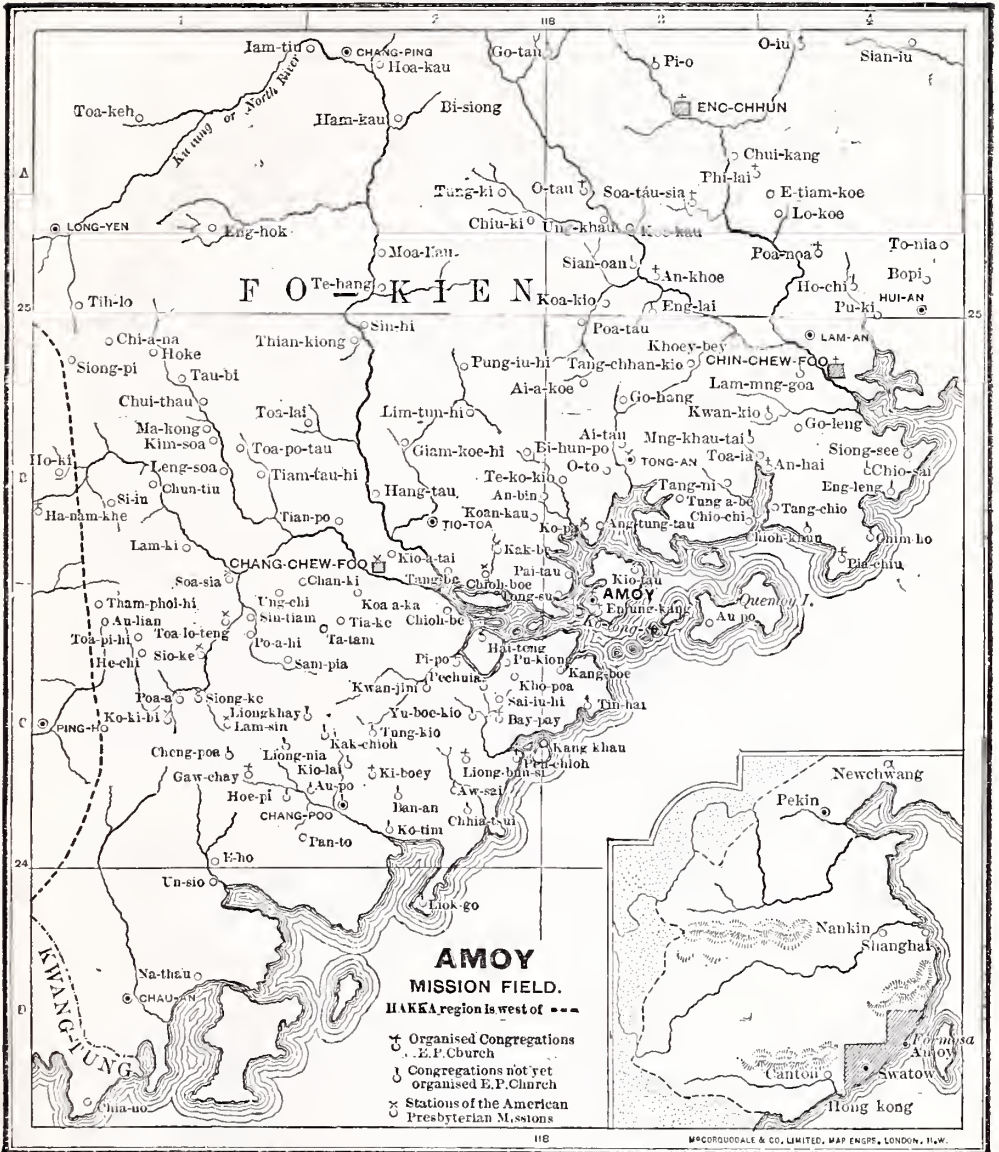
The Anglo-Chinese College.—This Mission College, which owes its handsome building and the provision of the salary of its head-master (Mr. Rankin) to the munificence of Dr. Barbour, has had a trying year. Mr. Rankin and Mr. Graham Cumming (the second master) have both had to come home in ill-health; Mr. Cumming unable to return to China. The Amoy Missionaries (our own brethren and the L.M.S. staff—the L.M.S. sharing in the support and in the government of the College) have carried on the classes, Mr. Rankin's duties devolving mainly on our own Mr. Alan Anderson, who has thus been prevented from beginning the Chinchew Mission High School, which is to be his chief sphere of service. (Mr. H. J. P. Anderson's arrival in Amoy has now set Mr. Alan Anderson free to go north to Chinchew.)

In spite of these difficulties, and, besides, the establishment of two non-Christian schools in Amoy for the study of Western sciences (for one of which the non-Christian Amoy community subscribed between \$30,000 and \$40,000, the other belonging to the Japanese in Amoy), the Mission College has had a successful year. It has 150 lads on its books. Its Y.M.C.A. is well maintained. Mr. Anderson started a Sunday Morning Bible Reading, which the students find most helpful. There is an English-speaking Literary Society (though sometimes the announced essayists hide when the great evening arrives). The lads do well at the periodical examinations in their class work. Teachers and students have been able to publish regularly their bright little 'Anglo-Chinese College Magazine.'

As has been already said, the numerous Government Colleges set up since the Boxer year are in many cases educationally inefficient, and in almost every case Christian teachers and students have been excluded, by an Imperial order that the students must do reverence to the tablet of Confucius.¹ The Mission Anglo-Chinese Colleges are therefore indispensable, if the Missions are not to suffer the most promising boys from Christian homes to be put into the hands of non-Christian—probably anti-Christian—teachers. Necessity and opportunity alike call for a large development of this form of Mission work. The Synod will watch

¹ There is at least one notable exception to this—besides the Mission Colleges—the College at Tai Yuan Fu, the scene of one of the most tragic Missionary massacres of 1900. This College has been built and endowed with the money which was set aside as indemnity for the destruction of Mission property, and is to be a great Christian school.

with much interest the coming establishment of the sister Anglo-Chinese College at Swatow, so soon as Mr. Wallace is sufficiently familiar with the language. One day we may see at another of our centres a Westminster Anglo-Chinese College, in friendly rivalry to a Yale University



institution of this kind, about to be founded (most wonderfully, surely !) in the erewhile source of the vilest anti-foreign broadsheets and pamphlets, Changsha, the capital of Hunan, where several Missions have now been able, without opposition, to plant themselves.

Visiting the Stations.—The country work has fallen to Mr. Thompson and Mr. Wales. Mr. Thompson had charge of three pastorates south from Amoy city, Bay-pay, Pechuia and Liong-bun-see, with their affiliated stations.

The bishopric of Mr. Wales was Anhai and Kimchi and their affiliated stations. Both of the Missionaries had many duties besides in Amoy itself, assisting in the Anglo-Chinese College for example.

‘Once a month,’ Mr. Thompson reports regarding his diocese, ‘the pastors and preachers met at the various stations in rotation for conference and study and for Evangelistic work—studying Genesis at these meetings with a view to a preachers’ examination to be held this year.’ Plague was virulent in Amoy, for a time preventing a Tuesday Open-air Meeting. The meeting has been resumed and attracts large and attentive audiences. It is conducted usually by one of the native pastors.

In Emng-kang (a suburb of Amoy city), the handsome new church being out of the line of city traffic, ‘the native Christians have opened a preaching hall, renting a shop in one of the main thoroughfares, white-washing the walls, washing the red-tiled floor, putting in a few forms, &c., and making the place quite tidy and usable. The pastor’s intention is to open this place every Monday, Wednesday, and Friday evening, and, when possible, on the afternoons of the same days. The audiences so far have been encouraging.’

At Kio-thau, where the Liong-bun-see pastor resides, a new church and manse have been built—costing about £150, of which nearly £50 has been contributed by the native Christians, Mr. Wales with the help of some friends providing the rest. The old church, now too small for the congregation, will probably be used for Evangelistic services

Anhai Pastorate.—Mr. Wales tells of progress—admissions to membership at all its stations, seven men and eight women during the year. The new place of worship at Kwan-kio is not out of the builders’ hands, as it should have been months ago, the pastor having unwisely paid the builder at certain fixed dates, though the work promised at these dates was not done, ‘a very one-sided way of carrying out a contract,’ Mr. Wales says, ‘involving us in no end of trouble.’

Difficulty in the way of purchasing new premises—because of divided ownership—has delayed the entrance into a more commodious meeting-house at another Anhai station, Mung-khau-tai. The Preacher’s imprudent meddling with a ‘case’—a case of real hardship, but quite out of his province—cost Mr. Wales much anxiety and worry. ‘Cases’ are a tremendous hindrance to the progress of Mission work in China; the Chinaman dearly loves a lawsuit and keeps fast hold of a quarrel. At Tang-chioh there are good Congregations and growing liberality. A deacon in Chioh-chi was deposed some time ago. He attends the services still, but is a disturbing element in the Church, and the unhappy incident has made the Congregation withhold its share of the pastor’s stipend.

Kim-chi (or Chi-bay) Pastorate.—Here the record is brighter. The year started with 89 members; 16 men and 16 women have been baptized, and three others baptized in infancy have been received to Communion.

The pastorate lies along the coast, far from the mandarin’s seat—a lawless region, therefore. The Chi-bay Chapel was threatened several times

last year. But the place has prospered somewhat, and the Christians have shared in the improvement. At Chhim-ho, where Dr. McGregor reports a great surrender of idols, the Christians have gathered \$400 towards the cost of a much needed new church. Chi-bay has a station supplied by the brethren in turns—Ge-khau, a fishing village, seven miles away. The audiences are small. A promising young preacher died of the plague at another station, Chioh-khun, a sad loss to the Congregation. Another Chi-bay venture was the starting of services at Lai-chhu, ten miles away, not with much success.

So the work goes on, sunshine and shade, progress and recession; yet, on the whole, moving forward. 'In these districts there has been at least one moral breakdown, such as drives one nigh to despair. But again there are faces which rise before me, as I write, as if to rebuke: men who are as visibly growing in grace as the flowers are growing in the garden outside, and surely this is the much more wonderful thing.'

In the two pastorates there were in all 47 adult baptisms during the year. It is interesting to note the ages at reception:—7 under 20, 5 between 20 and 30, 24 between 30 and 50, 9 between 50 and 70, and 2 above 70.

How are the Chinese led to the Christian faith? In diverse manners, but mostly by Christian Chinamen, Mr. Wales answers:—

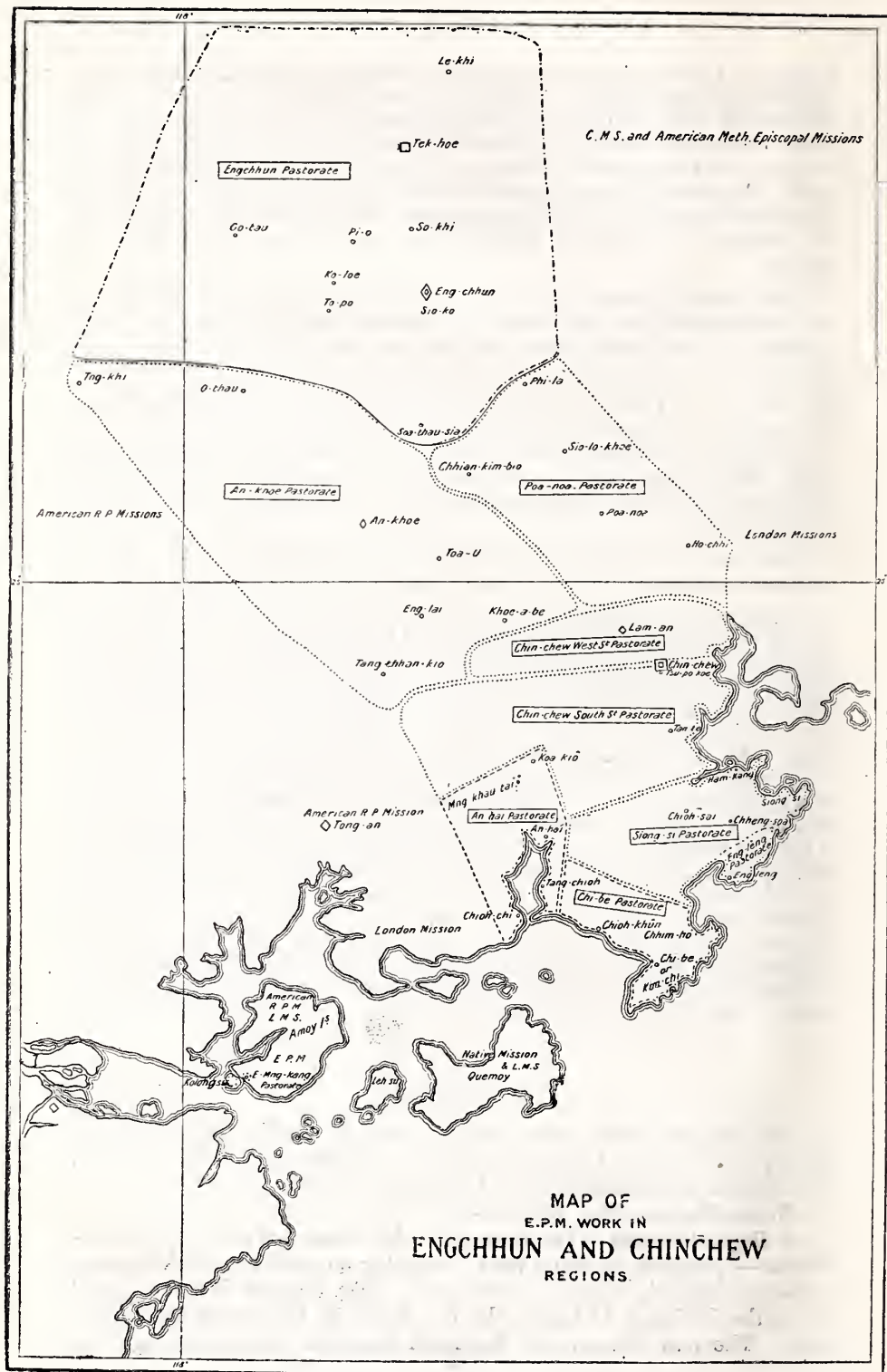
'Last week I was visiting a family where the old father, his two sons, and the wife of one son are all members. I asked the old man, who is quite blind, how he was first led to attend Church. He pointed to a scar on his forehead, and explained that one day while carrying one of his grandchildren he fell, striking his head on a stone curb. They sent for a Christian native practitioner (not a man from one of the Hospitals), who lived a few miles away. He told them of the doctrine, and now the whole family are Christians, and the eldest son an officer of the Chi-bay Church. A curious case belongs to Anhui. One of the worshippers, in perplexity as to how to deal with the doctrine, went to the famous idol of the district and asked, "Is it right to worship God or not?" The idol replied that it is a good thing to worship God, and since then the man has come regularly with his friends. At Kwan-kio a man discarded his idols the first time he heard the Gospel. Then he closed his shop on Sundays. He is now a most earnest Christian. Another man at the same place is working his way slowly towards Christianity. He has completely discarded his idols, but he refuses to come to Church, although he closes his shop on Sundays and regularly reads the Bible. I do not doubt that he will finally reach the Kingdom.'

II. ENGCHHUN.

The Mission Staff.—Rev. Hope Moncrieff, M.A.; Dr. and Mrs. Cross; Misses Ross, Ewing, J. Ewing; Dr. Margaret Edith Bryson. The Mission established itself in Engchhun in 1894.

Native Pastor.—Rev. Lim Un-Jin.

A Hopeful Record.—The keynote of Mr. Moncrieff's report is hopefulness—'progress in many ways'; notably an addition of thirty-nine to the membership of the one Pastorate. 'The Sabbath is a day of real joy to the Christian Chinese—the one break in the monotony of their lives. The new Church, the Matheson Memorial Church, has greatly



increased the attractiveness of the weekly worship. A few weeks ago the Christians subscribed \$60 towards the painting of Church and pastor's house. We had promised to help if they would do their best.'

The one great regret of the Missionary is the continued existence of the secession from the Church. There are only one or two, Mr. Moncrieff believes, who retain any bitterness of feeling. The others would like to return; but they do not see how they are to 'save their face.'

Tek-hoe.—The most important of the Engchhun country chapels. Tek-hoe is a district city. City and surrounding district have close on 200,000 of a population. The attendances at worship are considerable. \$300 has been raised for the erection of a chapel. The Missionaries have subscribed \$200 more by way of encouragement. The Tek-hoe subscriptions towards the Engchhun pastor's stipend have trebled. But they are looking forward to the settlement ere long of a pastor of their own.

Othau.—One of the oldest stations; long hostile, now ready to hear. 'A Christian woman told me when I was there last that there has been the greatest difference during the last two years. Many women and not a few men are coming to worship. I spent a Sabbath there; the chapel was quite full, about one hundred present. Othau is a large and busy country town.

'*Ko-loe* is occupied by the blind preacher, a young man of much devotion, who is drawing from the villages round about quite a number to hear the Gospel. The Congregation numbers about fifty.'

Preachers' Meetings.—Two successful meetings have been held, at which such subjects have been taken up as the Fall, the Origin and Nature of Sacrifice, Prayer and Good Works in the Epistle of James. On each occasion part of the time was devoted to evangelising in the surrounding district. For this there are abundant opportunities, and it is an effective form of work—'perhaps of most value, not when carried on in markets and busy streets, but when it is addressed to the non-Christian inmates in Christian homes and their kinsfolk outside. A little light has already shone into the darkness. Prejudice has been disarmed. There is less suspicion of the foreigner, and often access is gained to hearts in this way.'

The Hospital.—The medical work was much interrupted by the unsatisfactory condition of Dr. Cross's health. And now, in his absence, the Hospital has had to be closed. Yet more than 2,000 patients passed through his hands, 400 of them in-patients and 100 seen in their own homes. There is a great field for Gospel medical work in the Engchhun region; and when the new General Hospital is built—much required, and for which the necessary funds are now available—and when Dr. Bryson is able to begin medical work amongst the women, the Engchhun Church may be expected to take a leap forward. And very probably through the Hospitals a way may appear by which 'the face' of the dissentients may be humoured and their return to the Church secured.

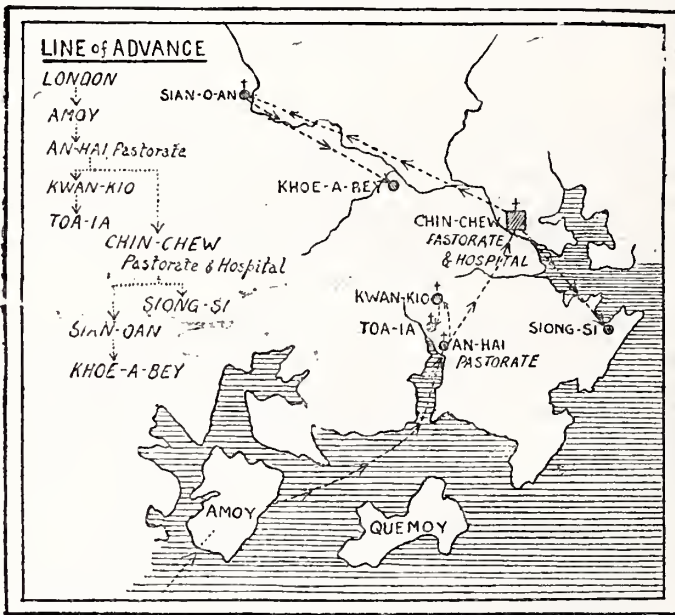
III. CHINCHEW.

The Mission Staff.—Rev. C. Campbell Brown and Mrs. Brown, Rev. Alan S. M. Anderson, M.A.; Dr. Paton and Mrs. Paton; Misses Graham, Ramsay, Duncan, MacArthur; Dr. Edith M. Paton.

Native Pastors.—Revs. Tan Soan-leng, Ngo Hong-pho, Tan Beng-phiau, Ko Tsui-hong, Ng Chhong-hai, Ngo Siu.

Work was begun in Chinchew in 1866.

Church Extension.—The map of the Chinchew Field as it was in 1880 (long before the Mission had reached Engchhun) when compared with the map showing the stations now occupied by the Engchhun and Chinchew Missionaries affords a striking proof of progress. Mr. Camp-



CHINCHEW STATIONS IN 1880.

bell Brown is able to report further extensions of work. At An-khoe a house has been purchased, 300 years old and, as might be expected, in need of repairs. A school has been opened in part of the house, and the rest is to be the manse of the An-khoe pastor.

‘From the city the district of An-khoe stretches away inland through a mountainous country, full of villages large and small, which have scarcely been reached by the Gospel. Near An-khoe there lives a woman who has given up opium smoking, and who walks over a difficult mountain road to church a good many miles. As she makes her way on her bound feet she is a picture-lesson. People know the great change which has taken place in her life. She will do more to spread the Gospel in that part of the district than bushels of tracts or sermons.’

At Eng-lai, a station of the An-khoe pastorate, Mr. Chi-ko, one of our

Christian people, has given three fields to the Mission, a capital site for church, manse and school, towards the cost of which \$1,100 has been subscribed.

One of the Eng-lai Christians, a bright young man, has been falsely accused of murder. The Laman magistrate, before whom the charge was made, acquitted him, pointing out that no doubt Kim-seng had been accused because he was rich, and his enemies hoped to get money out of him.

'But he will not believe that Kim-seng is a Christian. "Why do your friends the foreign Missionaries not help you, if you are a Christian?" he asks. "Plainly you are not a Christian but a rogue." Kim-seng has been bled of nearly 600 dollars and will lose much more, and is besides still confined in a filthy cell behind the yamen. The whole Church in this district has been terribly upset by our refusal to interfere in Kim-seng's case, and at one time threatened to throw the Mission over. But God has been graciously pleased to guide us and our native brethren through the trouble so far, and a new spirit of prayer and trust is taking the bitter feeling away. No doubt the Church will have to learn more fully than it ever has even in this district to look to God alone and not to man.'

'Cases.'—This is perhaps the best point at which to report to the Synod what the Committee has done in regard to the vexed and difficult question of 'cases,' much more difficult because of the incessant interferences of the French Roman Catholic priests in every quarrel and lawsuit, in which, by throwing a shield over one of the parties, adherents to the Roman Catholic chapel may be gained. Our own Missionaries have been absolutely and invariably judicious in dealing with yamen cases. 'We have had no case from Chinchew in any yamen or in the Consul's hands,' Mr. Brown says, 'since I came to the city ten years ago.' Mr. MacIver has only once been in a yamen during his twenty-five years of service. The Synod will remember with what wise courage Mr. Sutherland refused the passionate entreaties of the Suabue Christians that he would go to the magistrate to plead for some worshippers who had become involved in a quarrel which found its way to the yamen.

Still it is sometimes necessary to claim treaty-rights for the converts when it is beyond question that they are suffering simply because of their acceptance of the Christian faith. Acting on the advice of Sir Ernest Satow, the British Minister in Peking, who is in warm sympathy with Mission work, the Committee has appointed the senior Missionary at each of our chief centres to represent the Mission when any such instance of manifest religious persecution occurs, and has also said that in such cases the intervention of the British Consul should be sought rather than an appeal be made to a mandarin. A Missionary would still be quite free to make a friendly representation to a local magistrate so as to prevent a trouble becoming serious; and in a case of extreme urgency he would not be expected to wait on the possibly slow action of a Consul, or even on the sanction of his own Mission Council, which it might not be possible to obtain in time for any useful action. The Committee had in view in laying down these rules only such serious cases as would require any formal interference, cases which have become more frequent, unhappily, since the official status given to Roman Catholic priests a few years ago.

The policy of non-interference in Yamen cases, except where they are unmistakable instances of religious persecution—a policy uniformly pursued by our own and well-nigh every Protestant Mission in China—is sometimes severely tried.

It is difficult for the Missionaries to maintain an attitude of aloofness when their converts are enduring grievous wrong, like Mr. Campbell Brown's Eng-lai friend, even if the wrong be due to corrupt government, and not to the Christian man's new faith; most difficult of all when, as at Eng-lai, the Church to which the sufferer belongs seems on the point of breaking up in anger at the Missionary's 'hard-heartedness.'

An instance of this kind of trial occurs in the Swatow report. 'Last year,' Dr. MacLagan writes, 'over a hundred people attended worship at Ng-kng. This year a great many have left because they thought we did not sufficiently exert ourselves to procure the release of a prominent Church member, who had incurred the wrath of the Roman Catholics, and was seized by the French priest in the street and handed over to the magistrate. When these people came to our Chapel they doubtless hoped that we would protect them in every time of future trouble, but now that their hopes have been dashed they have gone back.' The contrast is always drawn when such defections happen, or are threatened, between the prompt assistance the Roman Catholic priest affords to his adherents and the inaction of the Protestant Missionary. 'The Jesus Church won't help us,' the people say. And they put themselves under the protection of the French priest.

On the other hand, the manner in which Roman Catholic priests brow-beat the magistrates when their adherents are concerned in a Yamen case is drawing down on them an immense amount of fierce hatred. The highest Chinese authorities are openly recognising the marked difference in this matter between the two great bands of Missionaries. Prince Ching said, at an interview with some Protestant Missionaries, 'The Protestants have never made us any trouble.' The Literary Chancellor of Shensi astonished a body of five hundred graduates, whom he was addressing, by telling them that there is a great difference between the Protestant and Roman Catholic Church. 'Protestants,' he said, 'seek no legal advantage for their converts, but are content with justice. The converts, too, are admitted with discrimination, and if guilty of grave wrong-doing are expelled. If you wish to enter the Protestant Church you are at liberty to do so, so far as I am concerned, though I cannot say the same of the Roman Catholic Church.' The sincerity of these sentences, at any rate, not meant for foreign consumption, seems indisputable.

And the discrimination between the two policies is finding its way into the minds of the ordinary Chinaman, to the grave disadvantage of the Roman Catholic Church. Last October a Roman Catholic Mission Station at Ning-hai, in the province of Cheh-kiang, was attacked by a furious mob. 'Their leader gave orders,' writes the China Inland Missionary stationed in the city, 'that we Protestants and the heathen were not to be molested—only the Roman Catholic place was to be burnt and the leaders captured. The native priest was killed. Shops and houses belonging to Roman Catholics were burst open, plundered and torn down, but not burnt lest the adjoining homes of innocent people should catch fire. The city was held by these people most of Sabbath, and not one of them even entered our place. We Protestants have the entire favour of mandarins and people. The Chinese have learned to distinguish between us and the Roman Catholics.' The persistence of the Protestant Missions in what is obviously the reasonable policy—refusing to turn the Church into a community independent

of the Chinese rulers in civil matters—is being justified, besides, by its results.

An Ordination.—A young preacher, Ko Tsui-hong, was ordained to the Eng-sek pastorate, its first minister, in September. The Presbytery (ten native Ministers present, Mr. Campbell Brown the only foreigner) met at Eng-leng. Mr. Ko went through his ‘trials for ordination’ in open court; examined in pastoral theology, the Sacraments, Church law, &c.; two examiners in each subject.

The ordination took place on a Sunday in the presence of a large congregation. The Church was beautifully decorated by red scrolls with inscriptions in gold letters. The young pastor was ordained by the laying on of hands. In the afternoon he administered the Holy Communion, to which many sat down. I could not but contrast the new pastorate with the filthy smoky old shop in which I first met two or three half-hearted worshippers in Eng-lai eight years ago.

Tsu-po-koe.—This is a suburb just outside the south gate of Chinchew. The members of the large South Street Congregation themselves began work here some years ago. A new Church has just been built, seating over 200, having attached to it a preaching hall, a tiny manse, and other rooms—all provided without help from the Mission Funds.

The Siong-si Minister wants a station to be opened at Chlu-chiu, some miles inland from Siong-si, where there has been some stirring of the people’s hearts. But there is no available preacher.

Self-support.—‘We are appealing to the Native Church for help towards the salaries of the preachers. Besides the stipends of the ordained ministers the Native Church provides half of the school teachers’ salaries. But we must augment the unordained preachers’ salaries. They are under paid, and as a result they go abroad, or go into business. Chin-chew South Street has subscribed towards this fund \$50, Chin-chew West Street, \$20, An-khoe about \$40, Engchhun \$50, Chi-be \$20. The money is coming in steadily. We are also establishing a Preachers’ Widows’ and Orphans’ Fund, and trying to obtain subscriptions from foreigners and natives to form a small capital for it. It is slow work, but we shall succeed in time.’

The Hospitals.—To the General Hospital 648 in-patients and more than 2,300 out-patients came during the year, while Dr. Paton saw 178 patients in their own homes. In the W.M.A. Hospital Dr. Edith Paton had 101 in-patients and fully 1,200 out-patients, besides 170 women whom she visited in their own homes.

Dr. Paton rejoices in the absence of plague or any other serious epidemic. ‘Quite a number of the patients have shown an interest in the “foreign religion.” A patient from Hui-an, north-east from Chinchew, said to me, “Five years ago, when I went out of the Hospital, a letter was given me to take to the preacher at the station nearest to my village. Thinking it important I delivered it at once. The preacher said, ‘This is about you. The doctor wants you to be a worshipper of God and to come regularly to hear about Him.’ From that time I began to worship God.” It was one of our patients (a most unlikely one, too, for the benefit he had received to his eyes was not very great), who gave the site for the Eng-lai Church—where a site has been sought ever since Mr. Watson was here, and Mr. Ba was the Eng-lai preacher.

‘We used to have patients from beyond Engchhun, and from the Hui-an district. The Engchhun Hospital takes now the patients from

that region. And the settlement of Dr. and Mrs. Turner, of the L.M.S., in Hui-an, two years ago, provides for the Hui an people. The Women's Hospital, with its continually growing number of patients, also relieves the General Hospital. Then besides, four of our old students are now practising in the city. There is also a nondescript host—from the coolie who once washed bandages in the hospital, to the ex-preacher who picked up his knowledge from books—who either set up as doctors in the city or carry their wares and apparatus round the villages, giving it out that they are equally able to heal disease whether it is "internal or external." Two insurance agents have been in the city. They give the same fees for the examination of applicants for insurance as are allowed by the companies at home, and this may become more and more a source of revenue for the carrying on of the hospital work.'

IV. CHANGPU.

The Mission Staff.—Rev. James Beattie, M.A., and Mrs. Beattie; Dr. Howie¹ and Mrs. Howie, Dr. Preston Maxwell and Mrs. Maxwell; Misses MacLagan, Lecky, Noltinius.

Native Pastors.—Revs. Tan Giok-iong, Tan Khe Hong, Go Pay, Lim Beng Tek.

'**The Doctrine Pure and Simple.**'—It is a happy designation given to our Mission Church in the Changpu district, and it tells its own story of a popular discrimination between our daughter Church and the Roman Catholic Church and the Japanese Buddhist Societies, both of which Mr. Beattie describes as almost entirely political agencies, constantly meddling in Yamen cases.

'New hearers are fewer in most of our stations than in recent years. We are being more and more distinguished from the Roman Catholic and Japanese Societies, in which membership is secured by payment of an entrance fee.

'Lately at Tang-soa a fight took place between these two rival factions, and the Chiau-an mandarin applied to the native Missionary pastor supported by our Amoy Churches for help, and appointed him as mediator between the two parties. A truce has been patched up for the present. We may now hope that our chapels will only draw men who seek the satisfaction of inward needs, and will no longer be Caves of Adullam, resorted to by the oppressed and malcontent in hope of succour from the foreigner. At To-jim many of the worshippers have ceased to attend (only 10 present at a service Mr. Beattie held last summer, instead of a crowded chapel, as six months before) because the Missionaries refused to call in the mandarins to have some persecutors punished. There still lingers a feeling of resentment in many breasts. To one man who showed me the marks of a wound on his chest received in the time of persecution, I said, "That is an honourable mark; never be ashamed of it. Had it been received in a clan fight you would have taken pride in it, and possibly made money by it. Christ has far better rewards for wounds received in right doing." It is not easy for these people to abandon the old fierce spirit of retaliation.'

The To-jim Church has been enlarged, without expense to the Mission, in the confident hope of larger attendances. At another

¹ Since the Synod met, the sad news has been received that Dr. Howie has passed away. Through years of indifferent health he has bravely and with splendid devotion toiled on—at last dying at his post; behind him sixteen years of gifted and fruitful service.

station, Kah-chioh, a new Church has been built to accommodate increased congregations. 'The brethren have subscribed liberally, and are giving all the work, except what requires some technical skill. At Unsio there is a new well-built school, which is to serve also as a chapel until we have secured a site and can build a larger place. There is a new Church also at Si-to-hi. The chapel at Chi-a-boe is in a chronic state of collapse, and the brethren are discussing ways and means, and calling on the Amoy Council for help.'

'The Proclaim the Doctrine Society'—a new name by which the



Changu Preachers' Meetings have been baptized—had four successful gatherings last year at different places: Bible study, conference on a preacher's work, open-air meetings in the neighbouring villages, evening addresses in the Church filling the days.

The last of the four was held at Unsio—three pastors, ten preachers, and twenty-three officers and members of Churches attending. 'The "Jesus doctrine" was for several days the talk of the town—our audiences orderly, respectful, and willing to listen for a few minutes to an interesting speaker. If uninteresting, then the preacher presently found himself addressing the wall opposite! Our native workers usually say they cannot undertake this work, and alone in their several stations seldom or never attempt it. We get them to go out in small bands during the quarterly meetings selling

Scriptures, and addressing such crowds as they can gather. Some of them do well. The Au-po pastor's frankness, humour, and entire absence of self-consciousness, make him an admirable evangelist. Ten of the workers present at the Unsio meeting went across the Strait to the town of Tang-soa, that they might cheer and help the Missionary pastor. Five men have just been received into the Church by baptism, the firstfruits of this Mission of the native Church. From the large village of Cheng-ho, in Tang-soa island, the worshippers have been coming to Nathau. But they have now hired a room in the village, where they meet on Sundays, as Nathau is too far off. There are 20 of them, and they are clamouring for a preacher and a larger place of meeting. Perhaps by-and-by the Native Church Mission may undertake not only Tang-soa town, but the whole island.'

Changpu Bookshop.—A bookshop has been opened in a busy part of the town. Not many books have been sold, but it is useful as a preaching hall. It is the headquarters also of a colporteur, supported by the Bible Societies (British and Foreign and National Society of Scotland). Few of the people can read and the colporteur has not yet sold many copies of Scripture portions. But of calendars and booklets he has sold a large number. He has just been ordained an elder at Nathau, and is much respected.

The Boys' School.—The average attendance has been 80. The teachers are efficient. The teaching of Chinese character has been added to the school work. There have been 15 boys in the High School Department. A Mission High School could be established at Changpu with great prospects of success if the Mission staff were larger. But when Mr. Beattie comes home for his first furlough next year there will be no one to superintend such work, and without that assistance High School subjects cannot be taught.

'As showing that school work gives direct spiritual results, I may mention that we have just received into Church membership eleven of the older boys. Seven of these had not been baptized in infancy, and their parents are either still outside the Church or have only recently been received. The smaller country schools, taught by men who are merely stop-gaps, are of little value, and several of them must be closed.'

The Changpu school was struck last spring by lightning. 'Fortunately the class which usually sits just where the lightning did most damage was at the time reciting a lesson in front of the teacher's desk in the middle of the room, and no one was injured. The occurrence has raised the school in the estimation of the heathen. To be so near death, and yet remain unharmed, is in Chinese eyes a proof of special protection and Divine favour. To be struck by lightning is proof of an evil life. When a small boy of ten was struck dead at a village near Changpu, it was at once explained that he was a notoriously wicked boy. "But he is a mere child." "Yes, but he was wicked in a former life."'

The Unsio Church.—The Westminster students, who are this year pleading for a building fund for the Chinchew Mission High School, two years ago (1901-1902) raised nearly £400 for a church and school at Unsio, a town of 15,000 inhabitants, and the centre of a populous district, separated from Changpu by a high range of hills. The first preaching place in Unsio was a single room rented in a Chinese house—chapel, preacher's room, Missionaries' room, reception room all in one, the

way into it through a shed and the kitchen of the house. Then followed a house of three rooms, whose floors were sometimes under water when the river was in flood.

A pastor (colleague to the Changpu pastor) is now settled at Unsio, and a house has been built for him at a cost of £100, mostly provided in Changpu. The school also has been erected. The Church waits on the purchase of a site. 'The people are anxious to make money out of the Church, and we have not yet been able to procure land at a reasonable price. We think now of building a small chapel beside the pastor's house, on the remaining portion of the ground originally purchased. This will show the people that we are not altogether at their mercy, and may lead to easier terms.' If there is any surplus from the Student's Fund, after the Unsio church is built, it is proposed to use it in opening up the region to the South. 'There is only one chapel (at Nathau) in a district twenty-five miles by twenty—and that chapel most insufficient. When I was last in Nathau I slept in a loft over the shop of one of the deacons, among sacks of nuts and the accumulated rubbish of many years. A man can rough it, but one does not like to think of the Mission ladies spending days without decent accommodation. Then, between Nathau and the Unsio river, the inner coastline is thickly dotted with large villages, among which little or no work has yet been done. Already there are inquirers, and our only hope of keeping hold of them is to rent a house or build in a place central to their villages, and to send them a preacher. Changpu, with its outlying district, possesses 17 chapels, while Unsio and region (only slightly less extensive than that of Changpu) possesses only *two*.'

The Hospital.—Dr. Howie's health has been well maintained, and as China suits him better than this country he does not intend to take another home furlough. The Committee is, however, insisting on his having some months of rest and change—perhaps in Japan.

'I would not exchange lots with some of my medical friends who have their practice in Society at home. These rough Celestials—how exciting at times, at times how maddening, what disclosures of human suffering and indescribable endurance! They challenge your faith, hope, and charity. If life is to be saved and your doctrine understood, you must help them in all sorts of ways.

'At the beginning of the year we had thirteen students. One who had served his five years' course left early in the year. He was anxious to stay another term, but his parents were eager to see him in practice, making money. In July two more left, after staying six months beyond the five years. Two others whose time is finished stay on to the end of the year, receiving five dollars a month from the Mission, as is the rule if they are engaged after the five years. For these five years they pay their own expenses and do much work, some of it very uninviting. They turn out at the end fairly creditable doctors. Our ninety beds are mostly occupied. When the rice harvest begins, many of the patients leave, to return as soon as the rice is stored. It is pitiable to see men, anæmic, and with half-healed sores, going away, having to walk ten, twenty, or thirty miles.

'We had plague in the city in spring. For weeks the streets were deserted, large numbers having fled to the country. In one long street two-thirds of the shops were closed. The scourge is now raging in several of the large market villages. A Christian woman was brought in, supposed to be suffering from malarial fever, but really smitten with plague. I had not

the heart to send her back, but isolated her and her husband. She died two days after, and was buried in the Christian cemetery. She had been in the Girls' School for some time, and had only been married four months.

'One of our great trials is the extreme poverty of our patients. Often without a drop of medicine they would get rapidly well on good food. Wanting this, they make slow progress, and many of them leave us not half cured. One poor fellow, who has been in the hospital three times, has sold all his property. He is now healed, but penniless. We have this year given away 2,999 meals of rice, cooked and warm. I amputated a man's leg not long ago. He came from a place twenty-seven miles distant, and being quite unpractised in the management of a wooden leg, and having no money, had to have his chair paid for him. His wife walked all the way with a child in arms. The wooden leg was tucked under the seat of his chair.

'The female ward is visited almost daily by the ladies, and on out-patient days there is a special service for the women after the general service. I have had to make some long visits to the country and perform several serious operations on women, generally assisted by two or three of the students. It is trying and difficult work, the bedrooms are so dark and filthy. We charge \$3 for obstetric cases. I hear that one of my old students in Peh-tsui-ou won't go for less than \$20. We meet a good deal of ingratitude. Husbands bring their wives to the hospital and leave them for weeks or months without any money for their food. Then when they are well the women are quietly taken away without a word of thanks. The other day three men brought in a woman in a large rice basket. They put her down, got out their pipes and began smoking. The husband had not come, having no leisure! The poor woman had been in before, and the husband then escaped almost all payment for her food. I heard a scuffle in the court, and going out, I found our three friends trying to bolt, leaving the woman and the basket. Our head coolie had rushed to the door and barred it, another coolie seized one of the men. There followed a great deal of talking, and much indignation and displeasure on the part of the three rascals. The poor woman was a dumb spectator. We gave her medicine and saw that she was carried away again by her three friends.

'Six months ago a play staging gave way in a village ten miles distant. Several people were crushed under the boarding. All were taken out but one man, who lay with his face downwards in the mud, a heavy plank across his back. No one recognised him, and not a hand was pushed out to turn him over. Next forenoon his master, a barber, came from a neighbouring village and picked him up, still alive. The barber had heard of the accident, and, missing his workman, thought he might be among the injured. The man was brought to the hospital, his spine broken and his lower limbs completely paralysed. An open wound healed up after some weeks' treatment, and then, seeing that he was quite incurable, we sent him home. He was brought in by two men some weeks after, dumped down in the court, and left with no money and very little clothing. He is paralytic number two now on our hands.

'Since the beginning of the year we have been making small charges for medicine and visits to homes. At first, on the out-patient days, this kept away a great many. Rice has been higher in price than I have known it since coming to China. Now it is cheap again, and the year's harvest is good. I wish the home people could see how much

good can be done in a country like this with small sums of money I can feed and keep a patient on £4 a year, perhaps less!’

There were 921 in-patients last year; nearly 2,300 out-patients; 115 were seen in their own homes, and nearly 900 during itinerations.

SWATOW DISTRICT.

(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Suabue.)

I. SWATOW.

The Mission Staff.—Rev. Dr. Gibson and Mrs. Gibson, Rev. P. J. MacLagan, D.Phil., and Mrs. MacLagan, Rev. J. Steele, B.A., and Mrs. Steele, Rev. H. F. Wallace, M.A., B.D.; Dr. Lyall and Mrs. Lyall, Dr. Whyte; Mr. William Paton (Missionary Teacher) and Mrs. Paton; Misses Black, Harkness, Brander; Dr. Tina Alexander (now Mrs. Garden Blaikie).

The Swatow work dates from 1856.

Native Pastors.—Rev. Lau Chek-iong, College Tutor, and Revs. Ng Siu-teng, Lim Huang, Chiam Seng-po, Te Hu-nguan, Hau It-tsho, Lim Chiang-tsau, and Kuan Chip-seng.

During the Mission year Miss Ricketts has returned to the field and Misses Gillhespy and Brander, Dr. George D. Whyte, and the Rev. H. F. Wallace, B.D., have gone out for the first time.

‘Already,’ says Mr. Wm. Paton in the Swatow report, ‘the newcomers have done good service, and all have passed the optional language examination appointed to be taken at the end of the first six months. After Dr. and Mrs. Lyall left for home on furlough, Dr. Macphun came down to Swatow and carried on the work of the general hospital for two-and-a-half months, Dr. Whyte getting most of that time for the study of the language.’

Native Workers.—As many as eleven of the workers have been lost to the Mission; two by death, one of whom, the second son of the late Rev. Tan Khai-lin, used to fill, very satisfactorily, the post of second teacher in the Mission High School. One man was dismissed for meddling in law-suits. Most of the others, teachers and students, resigned because they were receiving inadequate support. ‘At the Congregational Prayer Meeting one night, just when the pinch due to the loss of assistants was being keenly felt, Sam-hiu, the eloquent hospital assistant, referred to the situation. He advised young men to offer themselves, without too much calculation about money, to the service of the Church of God. If they, like Abraham, went forth at the call of God, like him too they would be provided for, although their present salaries might be small. The good, brave speaker is himself an excellent example of self-sacrifice. He could easily earn far more than his present salary.’

The Contributions of the Native Church.—There is an encouraging increase to note. The Swatow Congregation (which no doubt has many members in fairly comfortable circumstances) not only paid its way and gave its annual donation to the Hospital, but, in addition, handed the sum of \$188.20 to the Mission. The total givings of the Congregations of the whole Swatow region amounted to \$8,617.22.

The salaries of the preachers have had to be increased, owing to the

universal rise in prices. The Congregations have met the new position by an increase of \$1,000 in their givings to the Sustentation Fund.

'The Society of the Three Drops.'—This Society is causing some anxiety. It is enrolling members in the district to the S.W. of Swatow. Its ostensible aim is the overthrow of the dynasty, and the expulsion of foreigners and their



religion. But its real object seems to be plunder. Many well-to-do law-abiding citizens have been forced either to join the Society or to pay large sums into its treasury.

Mission Property.—In order to prevent the burrowing of plague-carrying rats the basements of all the Missionaries' houses in the compound have been cemented. The reclamation of the China Merchants' foreshore has caused

the boat-harbour to silt up so much that a new harbour has had to be enclosed.

The New Hospitals.—February 6 was a red-letter day in the history of the Mission, when much thought and labour, especially on the part of Dr. and Mrs. Lyall, had a happy consummation in the opening of the commodious new hospitals. The General Hospital was declared open by Mr. Richardson, a much-respected merchant, and the Women's by Tan Hou-teng Thai, the Christian Chinaman who has given generously to all the work, especially to the Hospital. The guests included the leading members of the Swatow community, both foreign and native, and some Chinese officials from other parts.

New Stations and Chapels.—‘We have during the year opened seven new places of worship, but our new stations are only two in number. Pheng-hai, to the west of the Suabue field, is an offshoot from the flourishing Congregation of Teng-tng. The Congregation here was gathered by the Wesleyans working from Hong-kong, but as the dialect of Pheng-hai is different from the Cantonese, and more akin to that spoken in Suabue, they have handed it over to our Mission. The other new station is Tshan-tang-hu, under the Chaochowfu pastor. A good chapel has been built at the market town of Lau-sua-hu, taking the place of a chapel at the village of Sin-un, half-a-mile distant. A new chapel has been opened at the large town of Cheng-hai, on the coast between Swatow and Kah-chi. In the important district city of Hai-hong a roomy house has been bought as a place of worship. The Congregation was glad to leave the old cramped quarters. We have long wished to plant ourselves in the important town of Kit-chieh-ue, three miles from Noi-hue-ti, where we have a chapel. Kit-chieh-ue is on the coast to the east of Suabue. It is the seat of a military mandarin. Some ten years ago we bought a house there, but the local “Committee of Gentry” hindered us from taking possession, and the owner had to flee from the town. Last year he returned, and negotiations were reopened. Finally we have exchanged the old place for a large house in good repair, built as a pawnshop, in which services are now held. The district city of Chao-yang, with 300,000 inhabitants, lies across the bay from Swatow. Almost since the beginning of the Swatow Mission the Gospel has been preached here, but with little success—due partly to the bad name borne by the quarter of the town in which our chapel was situated, people who wished to come to the chapel being deterred by the rudeness of the neighbours. We have long been on the look out for a better chapel. We have now rented a small place in another part of the city, and hope to secure a larger house in that quarter.’

Ratio of Baptisms to Membership.—Over our whole Swatow region there have been 286 baptisms (adult and infant), 29 more than in the previous year, and a ratio of 1 to every 13 Church members. Mr. Paton gives the corresponding figures for some other Missions:

Roman Catholics, Canton Province (1900)	.	.	.	1 in 11
Methodist Episcopal Mission, Foochow (1902)	.	.	.	1 „ 5
Church Missionary Society, Foochow (1901)	.	.	.	1 „ 8
E.P. Mission, Swatow (1902-3)	.	.	.	1 „ 13
E.P. Mission, Amoy (1902)	.	.	.	1 „ 17
American Reformed Presbyterian, Amoy (1902)	.	.	.	1 „ 19

‘We seem to occupy a medium position. With a more adequate

Mission staff and without any relaxation of the safeguards against hasty admissions, we could easily largely increase our accessions.'

The Elementary Schools.—There has been an increase in the number of schools, some of them in backward places. Children's Sunday, the first Sunday of the eleventh moon, has become a regular institution.

In the 28 Boys' Schools Mr. Paton examined there were 356 pupils, of whom 224 were present at least 100 days during the year. There were 89 per cent. of passes. The average fee was \$1.50, an increase of 20 cents. Most of the boys are farmers' children, kept at home at harvest times.

The Girls' Schools numbered 14, with 225 pupils.

The Mission High School.—The new Head Assistant, Tie Ku-sun, the son of a preacher, is himself a licentiate, but prefers educational work. He is the very man for the post—tidy, methodical, and progressive. The Junior Assistant is the son of the Chaochowfu minister. At the beginning of the year we had 31 pupils. Five have left. One of the five had been a year in the school. His mother and his uncle (one of our preachers) were anxious that he should continue, but the arrival of his father from foreign parts ended his school life. The father is bitterly opposed to Christianity. Another boy was obliged to go home to take charge of the farm owing to the death of his father. A third boy was married during the holidays, and married lads must leave the school. A boy who died of typhoid fever during the year died in peace. While he was ill his father asked him if he was trusting in the Lord Jesus. 'Yes,' he answered. The burden of his prayer at the end was this: 'My body is of no more use; but I beseech Thee, O God, to pardon all my sins, to comfort my parents, and to lead my sisters and brothers in Thy ways.' Dr. MacLagan conducted morning worship with the lads two days a week, and studied with them the Parables of our Lord. Mr. Steele also rendered valuable help. He taught the boys something of light and heat, with experiments.

During the year two boys, baptized in infancy, were received to Communion, and one was baptized and received to Communion.

At the close of the year five boys had finished their Middle School course. Three of them were received into the Chaochowfu Hospital as medical students. Two boys decided to enter the Theological College, but as there was no new class in the College this year they were sent out to teach. One of them, my favourite pupil, was put in charge of the Chaochowfu school, and the other was sent to teach the school at Pang-khau, where he would have the advice and oversight of the pastor, Lim Huang.

The Theological College.—Dr. MacLagan says:—'Four of our last year's seventeen students, having completed their course, were at the beginning of this Chinese year sent out as preachers or teachers. Two others, "irregular" students, were also sent out, partly because of vacancies at stations which they helped to fill, partly because they did not seem likely to gain much from a more prolonged course of study. They both give promise of doing useful work. We took in no new men this year, but five students who had been doing a year's teaching were taken back to complete their course. We thus had at the beginning of the year sixteen students—five in the third year, six in the

second year, and five "irregulars," who have for the most part read along with the second year men. We have fourteen students at present. The subject of a common curriculum of study for Presbyterian Colleges in China is being discussed at present, and it is possible that before long something may be done in this direction. The knowledge that they are working up to a common standard of attainment would probably have a stimulating effect on our students.'

The Bookshop has had a turnover of \$800 during the year ; the average price of the books sold is about seven cents. New translations of scientific works are stocked by native booksellers in town ; but there is a ready sale for the publications of the Chinese Society for the Diffusion of Christian and General Knowledge, such as Farrar's 'Darkness and Dawn,' an epitome of Motley's 'Dutch Republic,' 'Physical Education,' 'Wonders of Nature,' and a Railway Map of China. The sale of Bibles, Testaments and portions has been large. The concession to preachers and teachers of books at half-price has been largely taken advantage of. It is now possible for the poorest of the preachers to gather quite a good library. Their largest purchases have been commentaries and works of reference. 'Our students and preachers are beginning to recognise the value of a translation of the Scriptures in which faithfulness to the original is not sacrificed to the demands of a pure literary style. The lesson is by no means thoroughly assimilated yet.'

The Printing Press.—'We have reprinted some of our smaller books and tracts.'

Dr. MacLagan writes :—"The Monthly Church News" has been published regularly throughout the year. The circulation does not increase much, and the paper suffers from a lack of Native contributors. The biggest piece of work we undertook during the year was an edition of the Hakka Hymn Book in Chinese character, of which we printed 3,000 copies from stereotype plates. We have also printed for the Hakka Mission an edition of a Daily Text Book, and of the Hakka Primer in Romanised Colloquial. An edition of a Children's Hymn Book in Hakka, with tunes, which we printed for Mr. Mackenzie, is, I think, the first job of the kind that we have done. The tunes are printed in Sol-fa notation.

'In the course of the year one of our printers resigned, a clever and intelligent workman, a young man of Christian character. In his leisure time he had acquired a fair knowledge of English, and I suppose felt that there was not sufficient prospect in the Printing Press to keep him. He has gone to Shanghai to look for an opening. Other Missions have felt the difficulty of retaining clever and pushing young men with a knowledge of English. This is the first case of the kind we have had. It is not likely to be the last. The Press has met its own expenses this year.'

The Hospital Work.—The two new hospitals, Dr. Lyall's and the W.M.A. Hospital, from which Dr. Tina Alexander is retiring on account of her marriage to Mr. Garden Blaikie, form together the largest Mission Hospital in China: 200 beds in the General Hospital, 100 beds in the W.M.A. Hospital. The wide regions into which the Gospel message finds its way from the 'Good News Healing Hall' (as well as the populousness of the Swatow district) are apparent from the fact that in one year the patients have come from more than 2,000 towns and villages. Hou Teng Thai, the venerable Christian merchant, who opened the W.M.A. Hospital in the February of last year, and

who is eagerly awaiting the call for his promised donation of \$10,000 for the erection of the Swatow Anglo-Chinese College, contributed more than \$6,000 towards the new hospitals.

Until (it is hoped) a successor can be secured for Dr. Alexander, she is to continue in charge of the W.M.A. Hospital, she and her husband during these months having their headquarters not in Chaochowfu, but in Swatow. There were 1,328 in-patients last year in the General Hospital, and 669 in the W.M.A. Hospital. Of out-patients there were 5,194 in the General Hospital, and 1,438 in the W.M.A. Hospital. 336 patients were seen in their own homes, and 108 in visits to the country. Since Dr. Lyall's return home on furlough, Dr. Whyte (though fighting with the language) has had thrown on him, and has, with splendid courage, accepted, the care of the General Hospital, relieved only for two or three months by Dr. McPhun, and by an exchange of work for a month or two with Dr. Riddel.

II. CHAOCHOWFU.

The Mission Staff.—Rev. Garden Blaikie, M.A.; Dr. Cousland and Mrs. Cousland; Misses Ricketts and Gillhespy.

Native Pastor.—Rev. Heng Liet-kip.

Mr. Blaikie preached his first sermon before he had been a year in China. The stations connected with the Chaochowfu Pastorate have been in his special charge; but he has besides shared with Mr. Steele the visiting of the country stations in the whole of the Swatow district.

A typical Conference of the Christian people of several neighbouring Congregations was held in December last in Chaochowfu.

Those who came from other places (150 in number) were accommodated in the Hospital, and fed at 120 cash (about 3*d.*) a day. A welcome meeting the first evening, and three meetings on each of the next two days, made up a happy programme. In the first morning the Conference discussed marriage and family life, on both of which subjects Mr. Blaikie says the Christians need much instruction. The education of the children of Christian parents was dealt with at the afternoon meeting. The evening meeting was made memorable by a powerful address on the Holy Spirit by Pastor Ng Siu-teng, of Mi-ou. Next morning the topic was methods of preaching the Gospel, and how to behave towards non-Christians.

‘The evening meeting was one of the most remarkable I have ever attended. It began at seven with the Communion, when an address from Ng on remembering the Lord's death produced a very solemn impression. About 150 communicated. Afterwards experiences of blessing were given by some thirty Christian men. This became a little tedious; but another address from Ng to those still undecided saved the situation. Then the meeting went on till after half-past ten; and (an unprecedented thing) not a man slept, the speakers being Dr. Cousland, Ng Siu-teng, and one or two others. Then we had a prayer-meeting of preachers and office-bearers, which lasted till after eleven. Altogether a wonderful time.’

‘**Cases.**’—In the general Chaochowfu report Dr. Cousland laments troublesome cases in connection with each of the Chaochowfu Congregations. Members or inquirers belonging to all four Congregations

were thrown into prison in the course of lawsuits, the minister and the Missionary both being expected to interfere—at least to bail out the prisoners. ‘If not,’ it was said, ‘inquirers will be scared away, members disheartened, and the Congregation scattered.’

The Teng-tng trouble was the most serious, and it curiously illustrates Chinese methods of retaliation. First the daughter of a member of the Church, then her brother, and then her mother, were beaten, and one of the brothers detained. The daughter now took poison to bring on the other side the punishment sure to be inflicted on them because of her death. Ultimately she recovered. But meantime the enemies, in a fright, constrained one of their young women to hang herself, they (it is said) helping her. Both sides then appealed to the magistrate, and the first girl’s father was imprisoned, and her husband and his relatives concealed themselves. The mother, to whose violent language a good deal of the disturbance was due, came crying about her imprisoned husband. ‘Only save him, and ever after I shall be as quiet as a dead bed bug!’

The position is difficult. ‘To some extent our people,’ Dr. Cousland explains, ‘escape bullying because they are attached to foreigners. But if they get into trouble and go to their village elders, they are told, “You have entered the Church; go to it for help.” If a case goes to the magistrate, he, unless exceptionally enlightened, expects us to back our people up as the Romanists do, and if we don’t he concludes that they must have a bad case, and that we disown them. And our people think it very hard if we still stand aloof; then (as in the Teng-tng case) the Congregation suffers.’

As an instance of the mischief done by Roman Catholic methods, and yet a proof of the wisdom of refusing to imitate them, Dr. Cousland recites the story of a village Elder. ‘At one time he attended one of our country churches, and wished us to open a school in his village, promising the use of a schoolhouse. But as we did not back him up in quarrels, he went over to the Romanists and fixed up a chapel for them in his village. The cause prospered greatly. Hundreds were enrolled on payment of an entrance fee, and the priest on visiting the place was received with much *éclat*. Now the man is asking me if his boys can come to our school, while the chapel he was instrumental in opening is said to be deserted by the fickle crowd.’

Aggressive Work.—In Chaochowfu city good audiences have been obtained in the preaching hall on the main street. The Teng-tng people have opened a new station (Tshan-tang-hu) in a market town, six miles further up the valley.

‘One of the Teng-tng elders gave up his business and was located there, the Mission paying him a small salary, while the Teng-tng Congregation furnished the speakers. Two by two these very imperfectly educated peasants went every Sunday through rain or shine along a difficult road, fording rivers, sometimes in spate, sometimes filled with bitterly cold water. Tshan-tang is the gateway to an unworked Hakka region, and should be manned by a Hakka preacher.’ There are two other towns where buildings are ready for us to begin services in. The Chaochowfu Pastorate will probably soon be divided into two pastorates.

The Hospital.—The new pavilion, built by special subscriptions, was finished by the end of 1902. The four private wards have been in great

demand ; and, although meant for men, have been almost as much used by women. 'One student-helper, who had been with me for seven years, has set up in practice in a neighbouring town, where he is helping a newly-formed Congregation. The assistant, who left the year before, has been largely instrumental in securing a place of worship in the town where he practises.

'Much of my own and of Dr. Siau's time has been taken up with translating Kirke's "Physiology" into the Romanised vernacular. During the August vacation at Thaiyong I prepared a translation in the Romanised from the English, which Dr. Siau afterwards translated into an easy style of the classical character. Then we have gone over it together. The demand for such text-books is very urgent. There were 700 in-patients, 3,272 out-patients, 197 seen in their own homes, and 218 seen in itinerations. Bubonic plague was quite absent from the city and neighbourhood during the year.'

III. SUABUE—THE CHRISTIAN ENDEAVOUR FIELD.

The Mission Staff.—Rev. David Sutherland and Mrs. Sutherland ; Dr. Muir Sandeman and Mrs. Sandeman.

The first baptism in Suabue occurred in November 1894. Two or three visits had been paid by the Missionaries before that time.

It is five years since Mr. Sutherland, the first Suabue Missionary, went to the field. The equipment of the sub-centre is now at last in some measure complete. In the early weeks of 1904 Dr. and Mrs. Muir Sandeman joined Mr. and Mrs. Sutherland. The Doctor's house is now in process of erection, and the hospital, in which about half of the Congregations of the Church have beds or bricks,¹ will no doubt be built this year, the site having been already secured.

During the whole of the year now under review Mr. and Mrs. Sutherland have been alone in Suabue—a loneliness only relieved by a visit to Japan last summer, which averted a threatened breakdown.

The Suabue district is being rapidly dotted with Mission chapels, in whose provision and adaptation the Chinese Christians are giving much self-denying assistance.

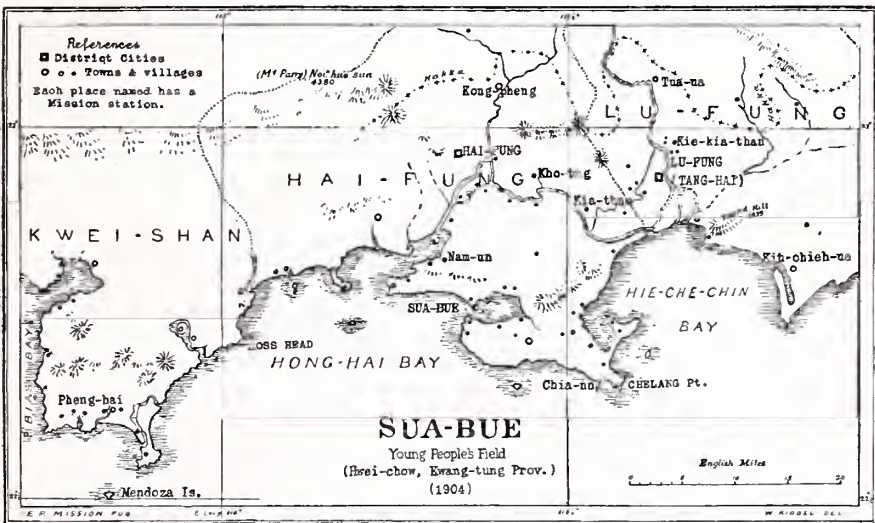
Kit-chie-ue, on the coast, an important military centre, and the home of an idol which attracts worshippers from long distances, had its new Church opened in April.²

At Nam-un, seven miles from the town of Suabue, a house has been

¹ £928 of the Hospital Fund came from 107 Congregations. Dr. Sandeman took out with him a great quantity of hospital requisites—bandages, quilts, spectacles, towels, needle cases, and many other useful articles, provided by the young people of our Churches at Sheffield (Ellesmere Road), Sunderland (St. George's), Torquay, Cheltenham, Ipswich, Kingston ; and in Liverpool, West Kirby, Tranmere, Seacombe, Egremont, Douglas, Mount Pleasant Mission, Union, Vauxhall Road, and St. Andrew's, Birkenhead.

² Mr. Sutherland was there on the Sunday following the opening services—he and the preacher addressing crowds for many hours. One of the local gentry came in a grand flowered silk gown, and when the preacher said that all good people would go to heaven, this gentleman remarked, 'If that is so, it will be very miserable for those who will be left on the earth.' 'Oh, but the bad people will be sent to the place of punishment.' 'Then,' said the great man, 'there won't be half a man left to do business.'

turned into a place of meeting, and services were begun in February. Mr. Sutherland (who does a great deal of itineration in his diocese) was astonished to see Mr. Lak, a mason, one of the Nam-un Christians, and a number of Nam-un young men join a crowd he was addressing in a neighbouring market town. They were there, they told him, to buy beams for the Church, which the young men would carry to Nam-un. At Tua-ua a Missionary's room has been added to the Church, and at Kia-thau the Church has been transformed beyond recognition, in both cases at the sole expense of the Christians. In the district city of Hai-fung (Hai-hong) a house occupied by travelling theatre companies on their visits to the place, commodious, and in a main street, has been turned into a respectable chapel. The Chia-ning chapel has been enlarged, and now there is a place allotted to women worshippers. A house has just been bought in Kia-thau by the worshippers in that place and the villages round about. They have paid \$130 for it—



raised amongst themselves—and there some 70 people gather at the services. Mr. Sutherland is kindling in his district a happy spirit of self-help. The Kia-thau Christians were members of the Tua-ua Congregation, and of 12 recent baptisms in Tua-ua, 8 were from this outpost. Kia-thau is now formed into a separate Congregation.

Missionary Comity.—Moving up from their Canton work, the Wesleyan Missionaries two years ago occupied a village outside Phenghai city, south-west from Suabue. Finding our Mission in the district and prepared to enter Phenghai, they have handed over to Mr. Sutherland their rented house with its seats, books, lamps, &c.—a wise and kindly instance of friendliness. The Berlin Missioners, also working from Hong Kong and Canton, have come to Phenghai. Mr. Sutherland hopes to arrive at an amicable understanding with them, so as to prevent any friction.

Phenghai is, however, to be a very difficult station—‘the most difficult station in our field it promises to be,’ Mr. Sutherland remarks, ‘and our Suabue field is reckoned by some people to be the most difficult of all the

Mission centres of our Church in the Far East. When we took over the Church from the Wesleyan Mission there was an unfortunate lawsuit going on. One of the adherents declared that his fellow-villagers had been persecuting him on account of his Christian profession. We believe that he saw the trouble coming, and hoped to stave it off by coming to Church and getting, as he hoped, the help of the Missionary. We refuse to have anything to do with the case, and the brethren are highly indignant. One of them said that they would burn the Church if we did not help. Others said that they would subscribe towards the "Preaching Fund" if we would see the case through at the yamen. Others tried a different plan: "You're a fine fellow; everyone praises you. You have a universal reputation for love and kindness," &c., &c. There is a large population in the district, and although it would be difficult to find an honest man among them (it is a hotbed of pirates), we believe that nothing is too hard for the Lord.'

The American Baptists have gone south from Swatow into the Suabue district, beginning services in Tanghai and Kougpheng and Ke-Khau, coming to this last place at the invitation of some of the villagers who resented Mr. Sutherland's refusal to interfere in a dispute with the Roman Catholics. The American Baptists always refuse to recognise any division of the field.

The Roman Catholics.—Troubles with the Roman Catholics continue to break out here and there.

A crowd of 200 people a little while ago collected round the Suabue Chapel (Mr. Sutherland was visiting an out-station at the time). They stood there shouting and hooting for awhile. The day before a man had been giving out olives in the town—each person who accepts an olive being thereby made a member of a secret society—in this case enrolled to attack the Christians. Last August the Christian fishermen of the town refused to provide fish for the annual feast given to the spirits who have no sons to make offerings at the ancestral tablets. If unfed, these spirits will inflict injuries on the places to which they belonged. The refusal of the Christians to contribute enraged the heathen; hence this yelling mob. An appeal was made to the Swatow Consul, and at his request the officials took the matter in hand and restored order. 'Life in Suabue is lonely sometimes, but we can't claim that it is monotonous! We are now looking for Dr. and Mrs. Sandeman; and shall we not be glad to see them? The foundations of their house are laid. We hoped to have the roof on before the doctor came; but you can't "hustle the East."'

A Spirited Congregation.—Tua-ua, from which Kia-thau has just been disjoined, has now a membership of 19. It proposes to call a pastor for itself. Its givings have increased in the last four or five years from \$16 to \$112. It has been very fortunate in its preacher, a devout and intelligent man.

A Visitor.—Mr. William Paton, our Swatow Missionary Teacher, has been visiting the Mission Schools in the Suabue district. His cheering impressions of the Tua-ua Christians may be quoted as a description of a typical Christian Lord's Day.

'The preacher, Tou Khi-hien, is a most earnest worker, and people whom he meets on the road he exhorts to worship God. The population of Tua-ua is about 4,000. The people understand the Hakka vernacular. Sunday was a full and profitable day. Mr. Tou conducted early morning

worship, at which requests for prayer were freely made and responded to ; that more converts might be brought in ; on behalf of the Boys' School ; for Dr. Sandeman, that he might soon arrive, and that his work might be blessed ; that preachers might next year be sent to Tang-hai and Phu-thau. Sunday school followed ; over twenty men sat down with Bibles or Testaments in their hands and were taught to read them by four or five of their fellow-worshippers. Then morning public worship was held, and after dinner afternoon worship, about two o'clock. At the close Tan Khai, the preacher in charge of Chia-ning station, stood up and reported that he had just come from Suabue, where he had seen the foundations of Dr. Sandeman's house already laid. He also informed us that the \$10,000 required for the building of the new hospital had all been raised by means of sales of work and otherwise. The preacher was greatly impressed by this statement, and in presence of the congregation expressed his admiration of the inventiveness of the love of the Christian Endeavourers of England. The preacher (Mr. Tou) and I went into the town to do street-preaching. As we passed up to the hilly part of the town we noticed many gambling benches surrounded by people intent on their play. But an attentive audience was soon gathered, amongst them many sallow-faced opium-smokers. Mr. Tou made an effective appeal, referring to the changed life of a well-known member of the local congregation. " You know he was once a ringleader in every wickedness, and now he is meek and gentle. How do you account for it ? " On the way back to the chapel the preacher told me that there were some young men now coming to worship who had been highway robbers, but now were " working with their hands." Mr. Tou sorely laments the dearth of preachers in this district.

HAKKALAND.

I. WUKINGFU.

The Mission Staff.—Rev. D. MacIver, M.A., and Mrs. MacIver, Rev. W. Riddel, M.A., M.D., and Mrs. Riddel ; Rev. Stephen Band, B.A. ; Mr. George Ede (Missionary Teacher) and Mrs. Ede ; Misses Balmer, Laidler, Keith.

Native Pastors.—Revs. Phang Tshiung, Tsen Mien-lu and Rev. Phang Khi-fung (College Tutor).

The Hakka Mission was begun in 1865.

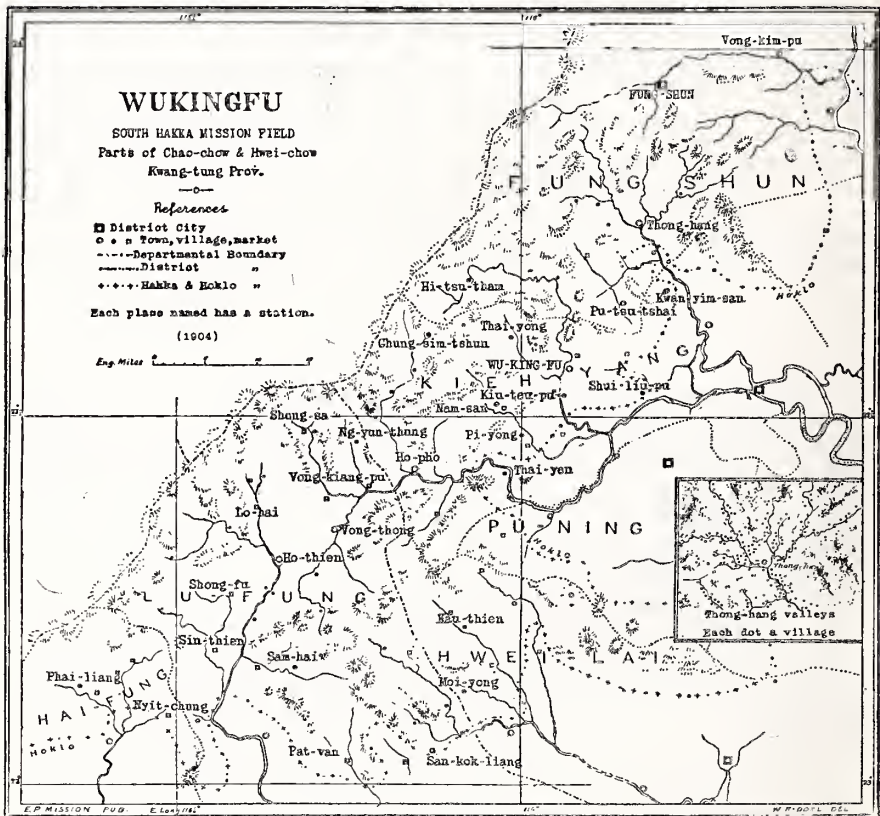
Dr. Riddel is carrying on the Wukingfu Hospital. Mr. MacIver has been assisted during some months in the College and in country visitation by Mr. Mackenzie. Now that Mr. Band is stationed at Wukingfu, Mr. Mackenzie hopes to be set free from Wukingfu for his own North Hakka work.

There has been an unusual amount of sickness (happily no serious illness) in the Wukingfu Mission compound, perhaps due to a very wet summer. Mrs. Riddel had to go down to Swatow for a change, and during part of the time Dr. Riddel was with her there, the Hospital, with as many as 70 patients, was in the hands of the senior assistant, A-Ship, who was relieved after a time by Dr. Whyte, Dr. Riddel meanwhile taking charge of the Swatow Hospital. Mr. Ede has got through the year fairly well, decidedly better than when he returned to the field after his illness in England. An early and rather cold winter gave chills and aches of various kinds to the other workers, while in the North Hakka district Dr. McPhun has been

troubled somewhat by fever. Mr. MacIver has been stronger, and is nearing the end of his great undertaking, the Hakka Dictionary, the index being well on the way. Probably another visit to Shanghai in the coming summer may see the Dictionary quite through the press. It will run to some 800 double-columned pages.

Round the Mission houses (four in all) are the College, the Boys' High School, the Boys' Elementary School, the Girls' School, the Infant School and (at a little distance) the Hospital.

The College.—There have been thirteen regular students and two young men engaged in private study. 'At the beginning of the present Chinese year' (Mr. MacIver reports) 'we sent out five young men to preach, of whom three went to the North Hakka Mission. Most of our students have come from the High School. Even after having been engaged in teaching for two years they are rather young for theological



classes. We propose accordingly to raise the standard of admission to the Middle (High) School, and to make its course extend over five years instead of four. In the College the men have five or six classes each day, conducted about equally by the resident Missionary and the native Professor. We are now looking forward to the College curriculum, as it will be arranged by the united Presbyterian Church of

China, which should secure for us better text-books than those now available. The students preach regularly both on Sundays and weekdays.'

The Wukingfu Sunday.—Besides services in the Church of the same character as the Tua-ua services Mr. Paton has described, Mrs. Riddel and Miss Keith have a morning class for the women. 'In the Girls' School Mrs. MacIver has a class with the senior girls, while Miss Laidler takes the younger ones. (Miss Balmer and Miss Keith take "country" and "compound" work, "turn about.") In the Hospital there is both forenoon and afternoon service. At 4 o'clock the boys have a Prayer Meeting in their School. At 7.30 the people meet for Evening Prayer in the Church, while the Missionaries have an English service among themselves. During the week there is a ladies' Prayer Meeting on Tuesday evenings, the Congregational Prayer Meeting on Wednesday, which the Missionaries usually attend, a Dorcas Society meeting on Friday afternoons, conducted by Mrs. Ede, a Christian Endeavour Society (young women's) on Saturday, and monthly Prayer Meetings for women conducted by Miss Balmer and Miss Keith.'

The Stations.—Of the twenty-eight stations, Thonghang is under Pastor Tsen; Wukingfu, Pi-yong, with Thai-yen, under Pastor Phang. Twelve members were added to the Thonghang Congregation, and fifteen to the three stations under the Wukingfu Pastor. Ho-pho also, notwithstanding many difficulties, has had a good year, sixteen members being added. 'In the country work we have been much helped by Miss Balmer and Miss Keith. By visiting the women at their homes and holding classes in the chapels, they assist greatly in the training of the Christians. Two colporteurs are given us by the National Bible Society of Scotland—not merely booksellers, but real evangelists. Their many years of service have been much blessed.'

Cases.—No new case of serious trouble has arisen during the year. In two cases already reported again and again no redress has been obtained—four or five families still driven from their homes, with little prospect of getting back, except by giving up their religion. The French priests are in every district city, and are continually in the Yamens. The Chinese have found out that the easiest way to bring any matter to the favourable notice of the mandarin is to entrust it to the French priest, who is, of course, handsomely rewarded for such services. 'We know of several thousand dollars thus paid, and with the money gained in this way Roman Catholic chapels are built in many places.'

'Our printing is still done in Swatow. But we expect to set up soon our own printing press, for which Mr. Ede collected the money at home. Nearly 20,000 copies of our Hakka Hymn Book have been put in circulation since it was first prepared. It circulates among the Hakkas in Formosa, as well as in the Straits Settlements.'

The Hospital.—There have been 649 in-patients, 4,601 out-patients, 150 seen in their own homes, and 150 treated on itinerations. The Hospital has been more crowded than in the previous year.

'Our slack seasons,' Dr. Riddel reports, 'are at the times when the people are busy with rice-planting and rice harvests. The busy times this year have been December, March, June, and, most of all, September and October: During the last two months the number of consultations was often over a

hundred a day. It took two hours for the assistants to dress the surgical cases.

‘As the Hoklo (Swatow) element is much in evidence here, I have had the curiosity to compare the numbers of Hoklos and Hakkas. The total Hakka cases (4,669) far outnumber the Hoklo cases (1,230). But the in-patients are nearly equal, 348 Hakkas and 301 Hoklos. The Hoklo female in-patients (95) exceed the Hakkas (84). The Hoklo women will often club together, four or five from the same village, and occupy a whole ward for mutual assistance. They come chiefly for eye diseases, the most common being chronic granular ophthalmia. Owing to the spread of knowledge through the Mission Hospitals this disease is not nearly so often met with now in its worst form as it used to be.’ The surgical operations have been more numerous and more serious than usual and have been carried through with marked success.

The Committee desires to put on record its gratitude to Dr. Riddel for great services cheerfully rendered in a time of emergency. Dr. Riddel is an ordained Ministerial Missionary, possessor also of the diplomas and the skill of a fully-qualified medical man. And during his twenty-three years of Missionary labour he has turned from the one side to the other of the Mission operations in Hakkaland as might be most helpful in the conduct of the work, subordinating his own preferences to the exigencies of the position in Wukingfu with a generous loyalty which merits warm acknowledgment. It was only the assurance that Dr. Riddel was willing and able to undertake the South Hakka medical work which made it possible to send Dr. McPhun with Mr. Mackenzie north to Sam-ho.

‘The Evangelistic work in the Hospital has been done by the assistants and theological students; the Wukingfu minister taking the service once a week, as Mr. MacIver when at home has also done. I have usually taken the Sunday afternoon service myself. On Sunday forenoon we encourage the patients to go to the ordinary service in the Church, where they have the chance of seeing a real Native Church full of people. They often say they had no idea before that there were so many worshippers.’ Mrs. Riddel has classes with the women patients every afternoon as well as in the forenoon of every out-patient day.

‘At the beginning of the year we took on three new students, who study and assist at their own expense. During the first half of the year I was able to give about two hours a day to teaching Chemistry and Anatomy. Three of the old students having completed four years with us, were paid as assistants. They have now left to begin private practice.’

‘Through the kindness of friends we have provided the women with iron bedsteads and mosquito curtains, at a cost of about £22 10s., met by three special donations. The beds are a great convenience and are much appreciated by those who use them. I wonder if any friend or friends will do the same for the men. The Inverness Young Women’s Christian Association has sent us funds to support the Matron, as it has done for many years.’

In Honour of a Graduate.—Mr. Band was one of the guests (each expected to pay a dollar) at a feast given in honour of a graduate who had just won his degree. The interesting thing about the man is that, though not a Christian, he is a frequent worshipper in the Church.

The heathen temple in which his clansmen gave him the banquet was

adorned by scrolls hung up on the walls declaring the efficacy of 'the Heavenly Doctrine' (the Gospel) for all nations, and exhorting to the worship of the true God. He probably owed his degree to his contact with the Missionaries and the Christian Church. Some of the questions set at the examination related to Western knowledge, and to these he was able to give good answers, and also to write an essay on the South African War, which probably counted for a good deal. He was the only candidate out of several from his part of the village who obtained a degree.

The Schools.—The Boys' High School (under Mr. Ede, assisted by two young preachers) has had thirty-four pupils. Nine young men who have been through the school are now teachers of Primary Schools at country stations. Most of them are expected to come by-and-by to the College, with the view of becoming preachers. There are two other schools in Wukingfu under the care of Mr. Ede—one for the boys of the local Congregation, and the other for boys from places where we have not been able to open Primary Schools.

The other educational institutions in the compound are a Girls' Boarding School (thirty-eight pupils) and an Infant School for both boys and girls (thirty-six pupils), both under the superintendence of Miss Laidler. Mrs. MacIver, Mrs. Ede, and Miss Keith give help in teaching. During the first few months of the Chinese year a class for women from the various stations was conducted by Miss Balmer.

Most of the country elementary schools have been examined by Mr. Ede, whose country work, however, is restricted under medical orders.

In a recent country tour Mr. and Mrs. Ede passed through a place called Fung-lo-pi, an out-station of the Kwan-yim-san Congregation. The road to the mother Church is long, and the Fung-lo-pi Christians have fitted up a room for Prayer Meetings in their own village, in which they are asking to have regular services and also a school.

At Kwan-yim-san Mr. Ede saw a pottery belonging to a Christian destroyed by fire, the work of enemies.

'Some of the people have had a lawsuit going on for several years. A few weeks ago the District Magistrate came to the town to inquire into the matter. He found that the Christians were not guilty; but their enemies, who have joined the Roman Catholics, burnt down some of the Christians' sugar-cane before his eyes. He merely sent some of his soldiers to extinguish the flames. For the loss of the pottery (worth \$500) there seems no possibility of redress.'

Visiting Thong-hang, Mr. Ede was present at a Communion service conducted devoutly by the pastor. For bread a kind of sweet wheaten cake was used, and instead of wine there was employed a decoction evidently made of sugar, boiled raisins, and some native whisky. 'It would be better to use tea or some other simple drink. In the South Sea Islands it is common to use cocoanut juice.'

The school children in all the stations visited by Mr. Ede on this occasion acquitted themselves fairly well under his examination, some of them excellently. At a new station, Shui-liu-pu, 'the school passed a very good examination. The people are anxious to retain the teacher, who is also their preacher.'

Mr. Ede notes with much thankfulness that 'five of the High

School lads have just been admitted to Communion. Several others have approached the Native Pastor with the same object in view. The young men in Wukingfu have started a Young Men's Christian Association. No foreigners were present. About forty joined, some from the College, some from the Hospital, a few outsiders, and a considerable number from the High School. We are all gratified at this new movement.'

Of another group of the country schools visited a little earlier, Mr. Ede gives a less favourable report—the schools at the stations lying south-west from Wukingfu: schools broken up or teachers lacking gifts and earnestness. Strangely familiar are these sentences: 'The region being agricultural, the parents are not enthusiastic about the education of their children. They generally prefer to have them working in the fields, or away out on the hills gathering in grass and firewood for the winter. Then, again, boys often prefer working with their hands in the open air to sitting confined in a schoolroom reading books and engaging in hard study.' There are boys of this description elsewhere than in Hakka-land!

At Nam-san, Lo-su-kok, Vong-kiang-pu (which largely owes its existence as a Mission station to a school established in the place some years ago), Vong-thong, Ho thien,¹ Sin-thien, Sam-hai, Mr. Ede had discouraging experiences of this kind. The High Schools in Wukingfu really require his whole time and strength. The country schools should have a second trained teacher to inspect the schools, to guide and stimulate the teachers, to communicate to the Churches and parents an adequate sense of the value of education.

At Ho-pho Mr. Ede found a good school and was cheered. 'Ho-pho is a most important place. In fact, it should have been the chief centre for the Hakka Mission. There are probably more than 40,000 people within a league round about. It would be a good thing if a Missionary could be permanently resident there. A lady doctor would find the district a specially good one for medical work. At Ho-pho there were two requests for schools in neighbouring villages. One place (Khe-kok) offers \$36, and the other (Miau-kok) \$20. The latter place has been asking for a teacher for several years. The brethren have two good school buildings already. Perhaps we may be able to accede to their wishes next year. When schools like this are opened the teachers have opportunities of conducting evening worship with the brethren living round about, so not only are the young people reached, but the adults are also benefited.'

So are the light and shadow mingled in all Christian service, and the Church (which knows depressing phases in the home work) will have the more confidence in the Missionaries, because they frankly speak of their disappointments as well as of their realised hopes.

¹ Thirty people were present at a service conducted by Mr. Ede. 'A couple of years ago the chapel was attended for a time by two or three hundred persons. A big mandarin had come to the district to punish a number of law-breakers, and their relatives and friends came to the Church, hoping thereby to escape the coming punishment. In China not only are the actual criminals punished, but all who are in any way connected with them are liable to suffer. These false movements towards the Church soon lose their power, and before long matters resume their normal state.'

II. SAM-HO (NORTH HAKKALAND).

The Mission Staff.—Rev. Murdo C. Mackenzie and Mrs. Mackenzie ; Dr. McPhun.

Sam-ho was occupied as the North Hakka centre in 1902. The Wakingfu Missionaries have been visiting in this northern district as often as possible for many years.

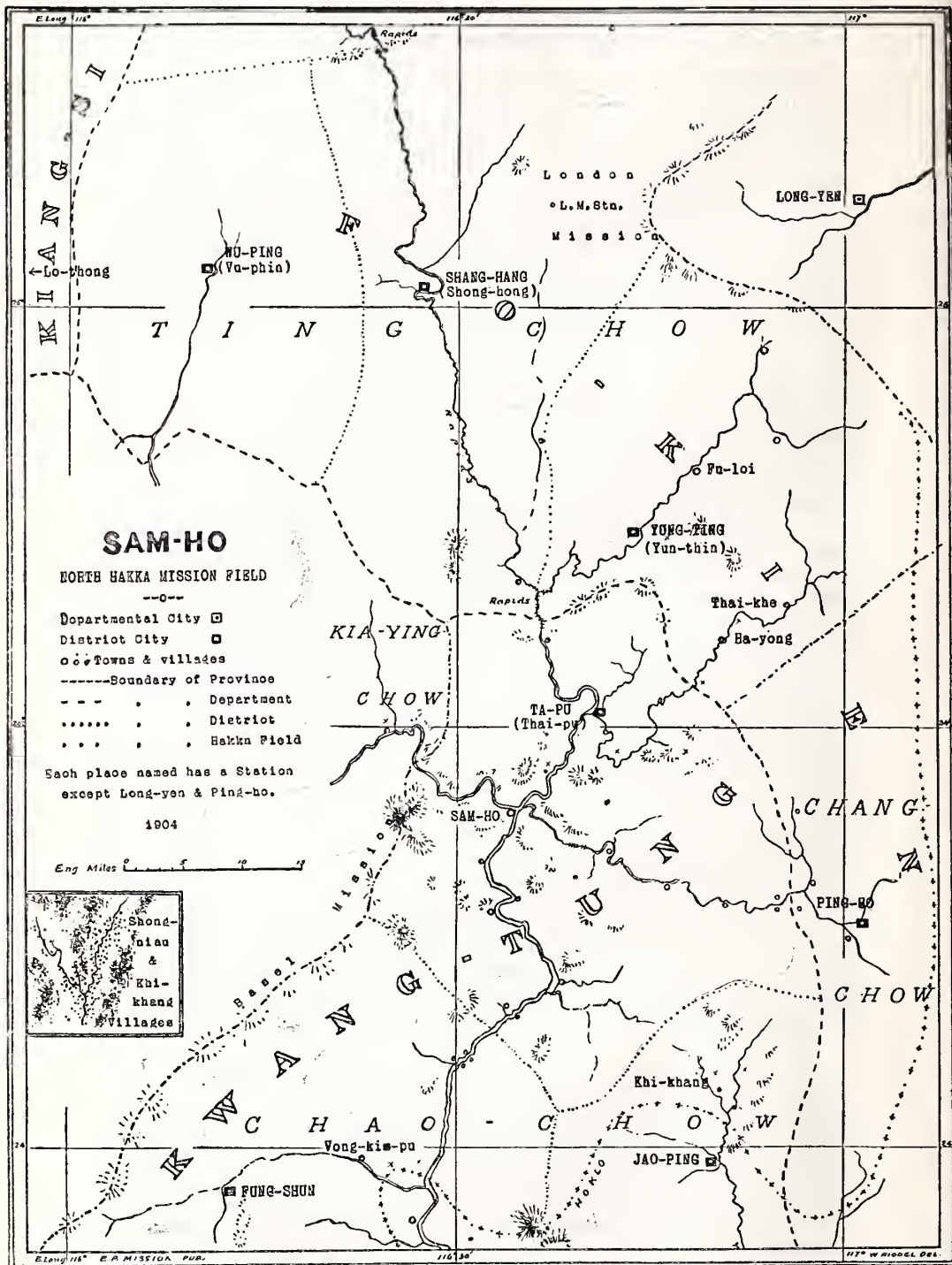
The necessities of Wukingfu and Swatow called both of the North Hakka Missionaries away from their own work during the year—Dr. McPhun to Swatow for two or three months, and Mr. Mackenzie to Wukingfu and the South Hakka country districts for five months. Though thus interrupted, they have both visited large parts of their wide district so that they may ascertain its points of chief vantage.

‘We have been greatly impressed,’ Mr. Mackenzie says, ‘with the extent of virgin soil which awaits cultivation. The vision of the growth of Christianity in these beautiful valleys which the imagination pictures and faith promises, we hope, may be realised gradually as the years come and go. Dr. McPhun set himself to penetrate all the glens and the valleys of the Thai-pu county. Three well-tried workers accompanied him—a preacher, a hospital assistant, and a colporteur seventy-three years of age, but full of vigour, and a winning preacher. They went down the Han river to our southernmost station—Vong-kim-pu. Thence they worked their way up the river, visiting every village and market-place, and also the little hamlets nestling in the little glens that run into the hilly country from the river. They had a good reception in every place—the doctor used up all his medicines, the colporteur sold all his books. Then they followed the banks of the Chong-khe river, which branches off from the main river to the right of Thai-pu. Next, to get to the still more populous districts of Fu-liau and Phak-heu (east from Sam-ho) they followed the Fu-liau river, whose confluence with the Han river is near us here, and helps to give the name to Sam-ho (Three Rivers). The population along this river is very great. Though not far distant from our doors, we have not yet been able to open a place for worship among them.’

The New Openings.—Mr. Mackenzie’s tours have been in the more northern parts of the North Hakka district.

‘Chung-tu is about twelve odd miles south of the county town of Shong-hong, not far from the main river. I had a good reception there. The worshippers have now rented a room, and ask for a preacher. Khiu-vien is about fifteen miles north-east of Shong-hong, on a branch of the main river. Those favourable to Christianity in this town are anxious to open a place of worship. But the literary people oppose the idea. When the door is open we shall enter in.

‘In Tshiung-kheu, on the Ka-yin river, about fifteen miles west from Sam-ho, we have five church members, immigrants from Thai-pu. At their request we agreed to begin services in the town. About twenty years ago the question of the settlement of a boundary between the Basel Mission and ours was discussed. It was then agreed that the district of Kia-Ying Chow should belong to the Basel Mission, but that if ever our Mission should decide to fix a Mission centre at Sam-ho, Tshiung-kheu should belong to us. But now the Basel Missionaries



are claiming the town because it is in the district of Kia-Ying Chow. We consider it of great importance to us, since it dominates much of our northern district. No doubt the matter will be settled amicably.

‘A fourth new post is Ko-pi, where we are about to send a preacher. We are sending a preacher next year to Chaochowfu to help in the Hakka work in the hospital and work among the Hakkas in their own quarter of the city. There is a large Hakka population in the quarter of the city where the Hakka boatmen moor their boats.’

The Preachers.—Mr. Mackenzie commends their diligence in evangelistic work. ‘In August they met at Sam-ho for three weeks of study. Before our “break up” each preacher gave an account of his year’s work. Some of them would like crowds to preach to; others prefer a few, whom they can teach personally. Our twelve adult baptisms were at Sam-ho, Thai-pu, Yunthin, and Shong-hong.’

Cases.—From these the North Hakka Mission has been practically free. Whatever little troubles there have been have been amicably settled by the elders of the villages without recourse to Yamens. At Thai-khe, the station which we took over from the Home Mission of the Amoy Synod, thieves broke into the chapel several times and stole articles of furniture. Later a man, said to be mad, entered the chapel with axe in hand, and proceeded to demolish the furniture. Some things he carried away. The preacher reported the matter to the village elders. ‘They, with surprising promptitude, settled the matter satisfactorily. Fan-kuong, the graduate so long imprisoned at Jaoping, is still in custody, although the non-Christian graduates of his district petitioned the authorities for his release. It is reported that the Roman Catholics sent a counter petition to that of the graduates.’

The Medical Work.—No figures have come to hand, but Dr. McPhun has seen large numbers of out-patients in Sam-ho and on his tours. In the initial stages of the North Hakka work the advantages of this method are manifest. It both advertises the medical work and associates it with the other evangelistic agencies. The doctor gets to know the people and their prevailing diseases. He in turn is known by them. The people who may come to Sam-ho know whom they will see, and that they will receive a hearty welcome. Dr. McPhun has under his charge two colporteurs, put at our disposal by the British and Foreign Bible Society. These men give us invaluable assistance.

The Work amongst the Women.—‘In Sam-ho the women are in evidence. The men are either doing a little business in the market-place or are at home lounging while the women are out on the fields attending to their little patches of ground, or on the hills gathering firewood. They are really the breadwinners. I often wonder what would happen if the women were to strike work! There would be great consternation. Yet such a catastrophe would, perhaps, profit the male population. There is much promise in the work amongst the women, and we should much like to see their side of the house better provided for than is the case at present. There is a great and inviting field for lady workers, and we hope that their coming will not long be deferred.’

Of his own latest itineration, in company with Sam Hap, one of the preachers, Mr. Mackenzie gives a cheering account :—

‘ Had I been in Dr. McPhun’s company I should say that the people were welcoming us because of the expectation of bodily cure. But I had crowds not much less than Dr. McPhun’s. I visited Khamtheu, Then, Thong, Thaiyongpa, Fukong, Khiuyen, and other places. Sam Hap is quite an adept at answering questions, and both of us together have long “preachings.” Dr. McPhun and I spent a week at Shong-hong, with crowds of people visiting the doctor, and a good deal of street preaching.’

Mr. Mackenzie adds :—

‘ When looking over old Council minutes at Swatow lately, seeking to find out our early connections with Hakka work, I learned how very anxious the old Missionaries, Smith and Mackenzie and Duffus, were to get a foothold in Sam-ho and at Kopi. Sam-ho, after twenty or twenty-five years, is now occupied ; Kopi may be next year. Sam-ho was regarded by all three as being well adapted, from its geographical position, for being a centre for these northern parts. We have just secured a large unused pawnshop (pawnshops, bear in mind, are respectable places in China), which, from its size and position, will serve as a chapel and school. Now the hospital work can be carried on without let or hindrance in the old chapel.’

FORMOSA.

(Including South Formosa and Taichu or Chianghoa.)

The Formosa Mission was begun in 1865.

I. TAINAN.

The Mission Staff.—Rev. Wm. Campbell and Mrs. Campbell, Rev. Thomas Barclay, M.A., and Mrs. Barclay, Rev. Duncan Ferguson, M.A., Rev. Andrew Bonar Nielson, M.A. ; Dr. J. L. Maxwell, jun., and Mrs. Maxwell ; Mr. F. R. Johnson (Missionary Teacher) and Mrs. Johnson ; Misses Butler, Stuart, Barnett, and Lloyd.

Native Pastors.—Revs. Lau Baw-khun and Ung Leng-kiat.

When we cross the channel which separates South-east China from Formosa we breathe another atmosphere. We have not left the Chinese behind us. Their three millions (mostly from the Amoy district) constitute the mass of the population in the plain on the west side of the mountain range running from north to south the whole length of the island, and they are the chief field of our own Mission and that of the Canadian Presbyterian Church.¹ But the Empress-Dowager and the reactionary Ministers of State round about her, and the Mandarins and ‘ Cases ’ and

¹ The Canadian Presbyterian Mission is in the north of the island (the line of division is marked on the map). The Presbyterian Church of Japan has sent Evangelists to work among the 40,000 Japanese in Formosa. The Committee has been in correspondence with the Foreign Mission Committee of the Canadian Church, with a view to the drawing of the two Missions more closely together ; say, by the formation of a Synod of Formosa, in the belief that this visible occupation of the whole of the Chinese side of Formosa might prevent the coming of any unfriendly Mission. The railway from Kelung (Kelang on the map) to Takow, now approaching completion, makes the suggested union of the Presbyterian Missions perfectly practicable.

FORMOSA

English Miles

*The Savage Malays occupy the Island
East of the dotted line - - - - -*



120

LONGITUDE EAST OF GREENWICH.

124

122

M^CCORQUODALE & CO. LIMITED, MAP ENGRS, LONDON, N.W.

Roman Catholic priests hindering local magistrates from doing justice to Protestant converts—all these sources of trouble and peril are unknown in Formosa. The Japanese are friendly to Mission work, and now that their authority is firmly established, the Missionaries and Preachers can carry their message anywhere without opposition.

The reign of peace is due not only to the manifest uselessness of rebellion, but to a wiser administration than prevailed in the first years of Japanese occupation.

‘When I first visited Formosa in October, 1899,’ writes Dr. Foss, the Anglican Bishop of Osaka (in Japan), ‘I was much pained by seeing the Japanese boatmen and hotel runners in Kelung harbour striking the Chinese boatmen with fist, oar, or boathook, and the Chinese jinricksha coolies being threatened, kicked, and buffeted in the streets of Tai-pak; but in my visit last year (1902) I noticed that all this was changed, and I learnt that the Government has so determinedly administered even-handed justice that Chinese and Japanese were living peaceably side by side. I was much struck with the keen and sympathetic interest shown by most of the officials in the advancement of the country.’ ‘This improvement in the character of the Japanese officials, with the result of some growing contentment on the part of the Chinese, is confirmed by our own Missionaries. ‘The Chinese,’ Mr. Barclay says in the Formosa Report, ‘recognise the great increase in the security of life and property.’

Of the facility for Mission work under Japanese rule Mr. Barclay writes: ‘The authorities are opposed to the idolatrous celebrations of the people, and in some cases take vigorous measures for their repression, such as our views of the relations of Church and State would scarcely justify. They are in favour of Christianity from their observation of its good effects on the moral and civil life of the people. And they find the Christians more helpful and sympathetic with them in their measures for the civilisation of the people, their sanitary measures, efforts for the suppression of foot-binding, &c. On the other hand, they are not demonstrative in their patronage, so as to render the Church obnoxious to the people at large. On the whole, thinking over possible changes, I do not know that I could suggest any political change that would give us a more favourable field for our work.’

The Chinese themselves show no hostility to the Missionary or the Christian Church. ‘Idolatry is losing its hold on the people. The temples are less frequented, sometimes they are used by the authorities for schools,¹ &c., and in private less attention is given to worship. This, of course, paves the way for our message.’

¹ Japanese and Chinese are being educated together, without the least friction, in the large Japanese schools in Tai-pak. Primary Schools are planted all over the island for Chinese children, even (a new thing, except in Christian Missions) schools for the girls. Then there are Normal Schools in the prefectures of Tai-pak, Taichu, and Tainan, for the training of Chinese lads as teachers. After three or four years they will go out to the village schools. Dr. Foss tells how the Japanese are seeking to reach the mountain savages, amongst whom no Mission work has as yet been attempted. ‘In one town they had received two young savages in the Government offices, and were educating them. They allowed them to go back to their village for a week every quarter, but the boys almost invariably returned before the week was up, so much had they appreciated the civilised surroundings. Once they brought news of the illness of their sister, and a doctor was sent to see her, and he brought her back to hospital, and was able to restore her to her parents cured.’

Then follows a warning which the home Church ought to weigh. 'If we let the opportunity pass, and allow the people to drift into a state of worldliness and disbelief in the supernatural, it may be afterwards more difficult to rouse them from this to accept Christianity than it is at present to win them from their heathenism.'

The Admissions to Communion.—The only year in which the number was greater than last year's 305 was the year after the troubles consequent on the cession of the island to Japan. During these troubles the visitation of country stations was almost impossible, and when visitation could be resumed large numbers were waiting for admission. The thirty-seven admitted to Communion (having been baptized in infancy) are a proof that the older stations are having some prosperity. The admissions were spread over the whole field. Some sixty stations were visited during the year, and more than fifty of these received candidates to Communion.

Another hopeful fact is this : 'The restorations to Communion exceeded the suspensions, and I do not think that discipline is less strict than in former years. Ten years ago our membership (1,225) was less than half of what it is now (2,553). But the number of those under suspension has fallen from 186 to 163.'

The City and Hill Pastorate.—'Lau Baw-khun has in his care seven large Congregations in the Hills and the Tainan and three other Congregations on the plain. The Hill Churches of aborigines were afraid of the responsibility of calling a Minister themselves, when the pastorate was formed, so the City Church offered to join with them, guaranteeing more than one-third of the whole salary, largely with the idea of encouraging the aboriginal Congregations to go forward. The Hill Churches have made great progress, and a few months ago they told the City Church that they were now prepared to raise the whole stipend themselves. The arrangement now is that the Hill Churches raise the main bulk of the salary ; and as soon as a suitable man presents himself the City Congregation will readily call him, forming thus a second pastorate. Mr. Lau Baw-khun is a man for whom we are profoundly thankful. He commands the respect and admiration of his people, and is a great help to ourselves.'

At the close of the year a new pastorate was formed—Lam-a-khe, a single Congregation with thirty-nine Communicants. (There is one other pastorate—only one—in our Mission of a single Congregation : Thonghang, in South Hakkaland.) Ung Leng-kiat, the new Pastor, went to Lam-a-khe nine years ago, and in his hands the Church has steadily grown. 'The people are much attached to him, and when we proposed to remove him to another station they resolved to call him as their Minister.' Even the heathen would have regretted his removal. Before his conversion Ung Leng-kiat was assistant to a sorcerer, and his skill in this calling enabled him on one occasion to expose the pretensions of a sorcerer who was endeavouring to stir up the people against the Church. He is a man of more natural power than education ; indeed he could not pass the Presbytery examination. But the Presbytery had no hesitation in sustaining the call. There are three or four other groups of Congregations ready to give calls if suitable men were forthcoming. One good man is in bad health. In a few years we hope to see considerable additions to the list of pastorates.

The Preachers.—We have now thirty-seven preachers, five of them

newly out from the College. One is College Tutor, one is in the Tainan Hospital, one in the Pescadores, and the others are at different stations through the country. One of the two preachers who died during the year had a very striking history, which he often told, in preaching to the heathen, with much effect. He was one of the early converts in Taiwanfoo under Dr. Maxwell. He had a genuine salvation from the vice of gambling, which he had in vain sought to free himself from several times.

Our present preachers represent a great advance on the staff of some years ago. They have mostly had a College, some of them also a High School, education, have a useful practical knowledge of Chinese character, know their Bible fairly well—some of them very well—and are able to conduct the Sabbath services in edifying fashion, and to preach the Gospel to the heathen. Some of them we rejoice to think of as truly our fellow-helpers. Their work in the Church on Sabbath is of the greatest value. But where they are not engaged in teaching a school we fear their week days too easily drift away without any organised effort for the visitation of the brethren or the evangelisation of the heathen. We had an examination of preachers in the beginning of October. About twenty appeared, several of whom showed a very creditable acquaintance with the subjects prescribed. We are now arranging to have two examinations yearly, one of which will probably be held simultaneously at three or four centres, so as to avoid the expenditure of time and money involved in bringing them all to one centre. At the close of the present College session there will be an addition of three or four of the senior students to the staff of preachers.

The College.—On February 17, 1903, the new building, put up through the liberality of a friend at home, was taken possession of. There are two good class-rooms (36 feet by 24 feet and 24 feet by 16 feet respectively), dining-room, Missionaries' private room, two rooms for tutor, and dormitories, mostly single, for forty students. Outside are kitchen, bathroom, &c. It stands in its own grounds, 400 feet by 200 feet at the widest, giving room at the back for a tennis court and vegetable gardens. At the beginning of the year eleven new students came up, of whom two, after a few months' trial, returned home. There are at present thirty-three students on the roll; but as students at the close of their third year go out for a year's teaching in local schools, there are only twenty-eight in residence.

One set of the students is taught by Mr. Barclay, the other by the tutor. Last session Mr. Barclay had a course of Church History from nine to ten: in the previous session the connection of Old and New Testaments. 'From ten to eleven I read the Pastoral Epistles, while the other class read Old Testament history with the tutor. Eleven to twelve we have arithmetic, except on Fridays, when I have taught them a little simple science. Our collection of instruments (along with the "Encyclopædia Britannica") forms the "Carstairs Douglas Memorial," bought with part of the residue of his estate (after building the Douglas Chapel, Kolongsu), given to us by the liberality of his relatives. In the afternoon the students read Chinese with the tutor and a Chinese graduate. In the morning from eight to nine they study Japanese. This session the Japanese pastor comes to teach them, to a certain extent a return for the grant we make towards his salary. At evening worship I teach the Life of our Lord, and thereafter the tutor reads to them Mackenzies'

“Nineteenth Century.” Each Sabbath eight students (four pairs) go to near country stations, one to the Hospital, and sometimes one preaches in the City Church. On Sabbath evening they hold services in some eight or ten houses, at each of which ten to twenty persons gather. On Monday we have reports one hour, reading of sermons one hour, and singing one hour.’

The College costs every year about £180, the whole of which comes from the Home Church, none of it from the students or the Native Church. ‘It is a sacrifice to the parents to lose their sons’ labour, and if they make this sacrifice they no doubt think someone else may very well be at the expense of their sons’ training. If the parents do not pay, the Native Church should certainly pay something, and we shall make efforts to secure this.

‘With the spread of education, not only among the Japanese, but among the Chinese scholars in their schools, and the general widening of ideas owing to the introduction of the new civilisation, what might be considered sufficient education for a preacher in the days of Chinese ignorance is not necessarily sufficient now. A Missionary should be set apart altogether for this work. At present the Missionary in charge of the College is generally also Secretary or Treasurer, besides probably having charge of the Monthly Paper and the duty of supplying copy and reading proof for four printers. There is no doubt as to the capacity of many of the better trained young men to take in more than they are getting. And one cannot but sympathise with the strong desire expressed this year by two of the brightest among their number to go to the more fully-equipped Presbyterian College in Japan to finish their studies.’

An Anglo-Japanese College.—One of the Elders of our City Church, the wealthy man who gave the site for the new Church, lately paid a visit to Japan. Since his return he has launched a scheme for an Anglo-Japanese College. It will not be directly a Mission institution. The managers are to be himself, some of the Missionaries, the tutors of the College and High School, and one of the Deacons. The teachers are all to be Christians. It is to be on the lines of the College at Foochow, and of ours at Amoy and Swatow. He estimates that about \$30,000 will be required for the building and furnishing of the College, and another \$30,000 for its endowment. He has prepared a letter to be sent to Mr. Carnegie, asking a subscription.

The Book-room and Printing Press.—‘About \$1,200 worth of literature and stationery was distributed last year. The Japanese Parcel Post is very convenient for this work. Of the useful Monthly Paper, now in its 224th issue, 850 copies of each issue are circulated. It is one of the oldest existing newspapers in Chinese. We have printed also a new edition of our hymn-book. The first edition of 3,000 copies in Romanised and 2,000 in character, was issued about three years ago, and was exhausted in two years. The edition printed this year is the same size. We have also printed 1,000 copies of a handbook prepared by Dr. Maxwell for the use of Hospital patients, consisting of a short statement of the Gospel (written many years ago by Mr. Thow), ten Gospel hymns, the Ten Commandments, and the Lord’s Prayer. We are still engaged in the reprinting of Mr. Ede’s “Three Character Classic” Commentary. In addition, much miscellaneous work has been done. We have four men in charge of the press and bookroom.’

Country Visitation.—Mr. Barclay was only able to make one pastoral visit to the country during the year. But Mr. Ferguson has done much of this work. 'With the exception of the East Coast, Lambay, and the Pescadores, all our stations have been visited, some of them twice. The railway saves much time and trouble in travelling. When it is opened right through the country it will mean a great change from the old times. The coasting steamers are also very useful. During the year two substantial chapels have been built at Tek-a-kha and Giam-cheng.'

The Tainan High School.—Mr. F. R. Johnson, who is in charge of the Mission High School, is assisted by three Chinese teachers (one of them a lad acting as a pupil-teacher). Mrs. Johnson also gives valuable assistance, teaching singing, the harmonium, &c.

Nine boys finished the school curriculum—Chinese classics and history, scripture history, and the usual branches of an English education, including elementary science. Some of them went on to the Theological College, some left to be teachers in elementary schools, or to help in the printing-room. Several other boys went from the Mission school to Japanese schools in the city, as a more promising avenue to future employment. There are now forty-one names on the roll.

A small organ has been purchased by means of donations from friends at home and fees from Mr. Johnson's Japanese-English class.¹ A Sunday school has been started—a Bible-class taught by Mr. Johnson, and five classes besides taught by Mrs. Johnson and four of the senior lads.

'The health of the boys has been fairly good throughout the year; a pretty free use of quinine, advised by Dr. Maxwell, has done much to lessen the mischief of malarial fever. We try to make the boys take a good deal of exercise, in the way of drilling, walks, &c., all of which they utterly detest! The elementary school in the city has long been in a most unsatisfactory condition; the teacher was very incapable. He at last gave up the post, and the Deacons' Court asked me to assist them. I have been sending one or two of the senior boys down on alternate days. One of our students now teaches regularly, and two others help him, whilst my wife gives constant supervision. The progress made under the new conditions is excellent.'

Mr. Johnson has been able to interest the London Religious Tract Society in the provision of vernacular literature, the Society having generously given him a grant of £30 for this purpose, along with an order on their Tokyo dépôt for £10 worth of Japanese Christian literature. It is scarcely as well known as it should be that this great Society devotes thousands of pounds every year to such assistance as this in the work of Foreign Missions.

The Tainan Medical Work.—Dr. J. L. Maxwell, besides the care of the Tainan and Takow Hospitals, and (as is the case with all the Mission doctors) of the Mission staff and the pupils, &c., in the Mission compound, is the Consular doctor in medical charge of the foreign community in An-ping, the port of Tainan. The Consular fee (\$1,000 annually) goes towards

¹ The class meets two evenings a week, the pupils mostly Japanese Government officials, the Assistant Judge of the Tainan Court, the Deputy-Postmaster, and others. They have asked Mr. Johnson to begin an English Bible-class on Sundays. A fee (\$1 per month) is charged, the fees to assist the High School work.

the local expenses of the Tainan Hospital, which is now practically self-supporting (except, of course, the Missionary's salary).

Dr. Maxwell ascribes the increasing immunity of the Mission staff from malarial fever to a freer use of quinine. He himself has had no fever during his three years in Formosa. Dengue fever was rife in Tainan last summer. Almost every member of the Anping foreign community suffered from it, and cases occurred in the Mission compound. It is a troublesome, happily not a dangerous, ailment.

The Hospital Buildings.—Useful additions have been made during the year: the old kitchen turned into six paying wards for men, above which have been put students' rooms, the old students' rooms being now used for the hospital preacher's quarters and for women's paying wards. The paying wards are proving a great success. Besides a new kitchen, a small opium refuge has been built—four rooms, surrounded by a high wall, with broken glass along the top, and a door which is kept locked, so as to keep the patients in during their days of agony for want of opium. The four rooms are almost continuously occupied. An isolation room has also been added.

The Japanese Government seems honestly bent on putting an end to opium smoking in Formosa. One of the patients in the new refuge was carried off by the police to be tried for an offence against the licensing laws, ending in a sentence of six months' imprisonment, during which his cure will be completed. Before coming to the refuge he had sold his licence to buy and smoke opium for $7\frac{1}{2}d$. The buyer will probably share his imprisonment. The American Government proposes to imitate the stringent Formosa Licensing Laws in the Philippines, and there also opium smoking should soon disappear, since no licences are granted to any new opium smokers.

In the large Hospital kitchen rice is cooked for all the patients, who are not now permitted to cook their own food. 'For twopence per day,' Dr. Maxwell writes, 'we provide the patients with rice to the limit of their appetite, and a small quantity of condiments to help the rice down. Further we provide milk for all patients requiring a milk diet. Mrs. Maxwell supervises the cooking department, for which we employ two cooks. At first there were difficulties and grumblers, but undoubtedly we can feed the people very much better for the money than they could possibly do themselves, and keep a fair balance to guard against variations in the price of rice. The months since the new system was introduced have brought more patients than ever previously.'

The out-patients increased beyond what could be dealt with. Now each out-patient pays about a penny, except in cases of extreme poverty. A large number of very trifling cases are thus kept away, and the work is manageable.

There were 1,486 in-patients during the year, 6,689 out-patients, and an operation list quite as large and varied as in a hospital of 150 beds at home.

'The evangelistic work among the men is principally carried on by the Hospital preacher. I am, however, now able to take a service every Sunday with the patients. The work among the women is under the charge of Mrs. Maxwell, assisted by a Bible woman, who spends the mornings teaching the in-patients and the afternoons in visiting ex-patients. We have had not a few hopeful cases, especially among those who have been confined to bed for considerable periods by serious surgical operations. The testimony of both Missionaries and native pastors is that a large proportion of the applicants

for baptism in and around the city come from those who have first heard the Gospel when in-patients in the Mission Hospital. We are as in other years greatly indebted to our merchant friends at Anping for the interest they take in the Hospital work and for substantial gifts. Members of my old Hospital at home have generously sent a fine new microscope for Hospital use.

II. TAKOW.

The Mission Staff.—Dr. and Mrs. Anderson.

Takow was the first centre of the South Formosa work when (in 1865) Dr. Maxwell, senior, was driven from Tainan.

Dr. Anderson did not arrive in Formosa, on his return from furlough, until the end of 1903, so that the Takow Hospital was under Dr. Maxwell's care during the whole of the Mission year. As it is a small Hospital (thirty-five beds) and the Chinese dispenser is a very capable man, Dr. Anderson will be able to carry out his own hope of doing much more in the way of itineration than is possible to the Tainan doctor. Away to the south of Takow there is a district scarcely touched by the Mission, and the medical Evangelist will have there abundant opportunities for both of his ministries.

The head dispenser in the Tainan Hospital died last year, making it difficult for Dr. Maxwell to leave the city. The worst rainy season for many years reduced the number of Takow patients, who are chiefly drawn from villages miles away, and in bad weather cannot come to the Hospital. There were 382 in-patients and 700 out patients. The local Japanese have been imposing troublesome restrictions on the Takow work, which they will be unable to maintain now that Dr. Anderson is in residence.

‘Our native dispenser at Takow (Chiong Hoe-ong) has had to carry on almost the whole of the medical work himself, and as doctor he has been wonderfully successful. He takes services twice a day with the patients, and preaches morning and afternoon each Sunday. The increased interest shown by larger Sunday attendances is encouraging. I believe there will be several applicants for baptism when Dr. Anderson takes over the Hospital. A few weeks back a native Evangelist from Tainan visited a small place some six miles from Takow. He had a warm welcome, as many as seventy attending his evening meeting, and ten accompanying him to service at Takow on the following Sunday.’

‘We shall need two lads as dispensers and students, in addition to the senior assistant, Chiong Hoe-ong,’ Dr. Anderson himself wrote, after taking stock of the work on which he was entering. ‘But this will not be a charge on the Mission. I had the promise of money from a Scotch friend—a non-contributor hitherto—for the specific purpose of training one or two Christian young men. The Hospital premises are not large, and would need to be reserved for patients. Sabbath services are, meanwhile, being conducted in the Hospital Chapel, and several outsiders are regular attenders. But between fifty and sixty are all it will comfortably hold. We would require to rent a good-sized room for a general chapel; as well as a house in which a married preacher, the senior dispenser (also married), the colporteur, and Biblewoman could all have their headquarters.’

III. TAICHU OR CHIANGHOA.

The Mission Staff.—Rev. Campbell Moody, M.A., and Dr. Landsborough.

Native Pastor.—Rev. Lim-Chhiah-be (or Lim Hak-kiong).

The New Pastorate.—The Congregation in Chianghoa city, and a group of country churches, have undertaken the support of a minister, and Mr. Moody's companion in many Evangelistic tours, 'Mr. Brown Horse Wood' (Lim Hak-kiong), has been ordained to this pastoral charge, having on his communicant roll nearly 400 names.

'He has had a strange history,' Mr. Barclay writes. 'He was converted without having heard the Gospel, by reading in a neighbour's hymn-book our first hymn, "God Created Heaven and Earth." He was persecuted by his brother, and compelled to leave his home and village, and earn a scanty living by teaching a small Church school. After his baptism he was received to College, and duly went out as a preacher. He has had a blameless record, and his brother now comes to worship. He has a curious, nervous style, but is very earnest and genuine. He should make a good pastor. He is much respected by all. He could have had two other calls, but preferred this one.'

The Chianghoa Diocese.—It covers a seventh of the island, and the Mission churches it includes have some 650 members. 'Both in the south and north of our district,' writes Mr. Moody, 'there is a considerable tract of comparatively unevangelised ground. I have devoted several months mainly to the visitation of our two dozen churches. But now that our excellent pastor, Mr. Brown Horse Wood, has charge of half of these churches, I have been more free to go about preaching, with the aid of a gong, in the country villages. A few of these are inaccessible, either because they speak the Hakka language, or because they are far away from a place of worship. But I have now spoken in almost all of those within reach.'

'It is hard to say whether extensive or intensive agriculture is the more remunerative; I have known, say, about a dozen persons who became Christians after listening but once to the preaching of Christianity. On the other hand, I have known many who have been more gradually won over.

'The reputation of the temple outside the Chianghoa South gate, formerly a great place of pilgrimage, has remarkably fallen off, and in the neighbouring town of Tang-toa-tun (Taichiu) the grocers complain that the preaching of Christianity has reduced their sale of idolatrous paper-money to half of what it was five or six years ago. We have only two small elementary schools in out-of-the-way places. The Japanese do not usually permit the opening of heathen or Christian schools except when these are remote from their own public schools. We are still sadly in need of preachers. It is wonderful how, in spite of this, Congregations grow, even those that have seldom or never had any regular ministrations.'

Chianghoa or Taichiu?—In view of the erection of large Government buildings in the new town of Taichiu, the rapid growth of that place, and the intention of the Japanese to make it the capital of Mid-Formosa, it has been suggested that possibly it might be wise to transfer our

sub-centre from the town of Chianghoa (which seemed likely to become less and less important) to the new town.

The Japanese, however, have altered their minds as to the comparative advantages of Taichiu and Chianghoa. The railway is to have its chief Mid-Formosan station in Chianghoa, not in Taichiu; and from Chianghoa a branch line is to run to the coast at a point close to the principal port (Thaw-kat-kang on the map) in that part of the island. This will certainly attract a larger population to Chianghoa, which even now has many times more Chinese within its walls and in adjoining villages than Taichiu. 'Mr. Hosokawer, the Japanese Pastor in Taichiu,'¹ writes Dr. Landsborough, 'tells me that he is inquiring about a site for a Japanese Church in Chianghoa, where he thinks a Japanese Congregation will do better than in Taichiu. He believes that the Government headquarters may be removed from Taichiu to Chianghoa.'

The Mission Buildings in Chianghoa.—In the widening of streets in the town the Japanese have cut away part of the Hospital Chapel and some of the rooms used in the Hospital work. The Hospital (a number of native houses adapted as well as possible to its present purpose) now fronts a main, wide street, and will have more light and air than it had before.

A typhoon and an earthquake last summer so damaged one of its wards (with twenty beds) that it has had to be pulled down. The Hospital Chapel is now too small to accommodate the Sunday Congregations, and a new Church will have to be built for the Chianghoa Congregation. A site is on the point of being purchased (if reasonable terms can be negotiated) fronting the new street which runs past the Hospital. A large ward is to be made out of what remains of the Hospital Chapel, and a building of two stories put up, the ground floor to be the chapel, and the upper floor to be divided into consulting-room, dispensary, &c. The Japanese will give little (if any) compensation for the demolished buildings. But the final effect of the changes will be a considerable improvement in the convenience and the healthiness of the Hospital. The Hospital buildings (costing in all about \$7,000) are one of Dr. Barbour's many splendid gifts to our Mission.

The Medical Work of the Year.—During the eight months of Hospital and Dispensary work in Chianghoa there were 701 in-patients and 5,213 out-patients. Toasia, about twenty miles north from the town of Chianghoa, and considerably higher and cooler in summer, is the headquarters of the Taichiu work during the hottest months of the year. The Toasia Hospital has fifty beds, and the Missionaries have a nice house there which cost £30. There were sixty-nine in-patients and 3,000 out-patients in the Toasia Hospital between May 1 and July 20 last year.

'Our going to Toasia in summer,' Dr. Landsborough says, 'is not only a great advantage from a health point of view, but it gives us a much better opportunity than we would otherwise have of influencing the northern portion of our field. And we have been cheered by cases

¹ The Presbyterian Church of Japan ('The Church of Christ in Japan' as it names itself) has three ordained Japanese Pastors in Formosa, with Japanese Congregations—in Tai-pak (Taihoku, the capital, where many of the officials are Christians), in Tainan, and in Taichiu.

of patients in both hospitals giving up their idols, and by many signs of impression made by the Gospel message on others who have not yet come out. Mr. Moody has been fairly well during the past year, and I have had no fever. We are about to make our Chianghoa house mosquito-proof, a very desirable improvement in a city "noted for the ferocity of its mosquitoes."

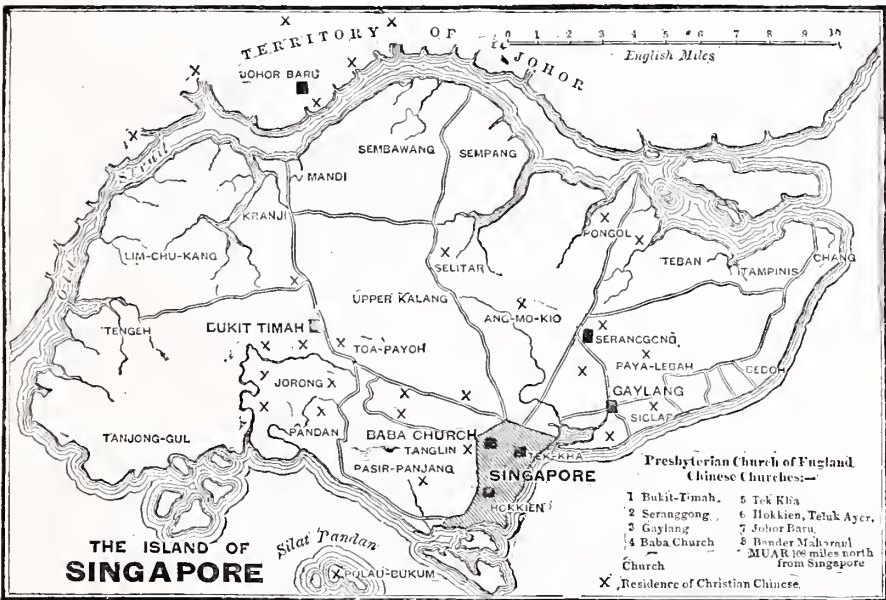
SINGAPORE.

The Mission Staff.—Rev. J. A. B. Cook and Mrs. Cook, Rev. Wm. Murray, M.A.

Native Pastors.—Revs. Tay Sek Tin and Lim Kau.

The Singapore Mission dates from 1875. Mr. Cook, our first Singapore Missionary, went out in 1881.

An outstanding event in the story of the year is a pastoral translation—all the way from China. The Tiechiu (Swatow-speaking) Church,



meeting in the Prinsep Street Chapel, united with the earliest Singapore station (Bukit Timah) and the little country Congregation of Seranggong¹ in a call to Mr. Lim Kau, one of the Swatow ordained pastors. He accepted the invitation and is now at work in his new sphere. On a recent Sunday Mr. Cook heard him preach at Bukit Timah, and was delighted with the service and with the large audience, 150 being present.

¹ Seranggong has had trouble during the year: some dissentients left and set up opposition services, but happily they have now returned.

Muar and Johore are both hoping soon to have their own pastors, for whose stipends they are laying aside funds. The Mission station of the Tiechiu Churches (Gaylang) is at present without a preacher. Work proceeds encouragingly at the other stations.

An interesting evidence of the progress of Christian graces in the Churches of our Singapore Mission is their response to the call of the Centenary of the British and Foreign Bible Society. The Baba Church contributed \$61, the Chinese Christian Association (which includes the leading Baba members) gave \$37; the other stations assisted; and in all \$217 was raised.

Preacher Khou Tak Sek has been called to his rest during the year—the Bukit Timah preacher for a good many years—‘A true man,’ Mr. Cook says, ‘and a real brother.’

The Christian givings of our people (of which a Methodist Bishop said, a year ago, that they made Methodists take a back seat) continue to be liberal—a total of close on \$3,000, an average of \$10 per member. Nor is it the well-to-do Babas who bring up the average contribution; their average is only \$6 per member. The Hokkien (Amoy-speaking) Church, with the same membership, all of them poor, gives more than double the amount raised by the Babas—averaging \$14½ per member.

Two bequests came into the year’s income—one of \$408, and another of \$68.16. The largest individual gift was \$60, coming from an old prison convert, who was in prison for years for a big crime. He was baptized at Bukit Timah, at the opening service of the new Church there, by Dr. H. L. Mackenzie of Swatow. ‘Though by no means well-off (he is only a small planter), he and his wife gave this sum of money “as a thank-offering.” She also is a triumph of grace. She was a slave, and was again sold by her opium-smoking lord. After living in a Christian family for some time, she became one of the nicest women in our Mission.’

Mr. Cook pleads for a Missionary for the Amoy-speaking Chinese in Singapore. When he went out the Swatow Chinese were at least as numerous as the Hokkiens. But now the Hokkiens are twice as many as the Tiechiu; and they are, in every way, the leading Chinese of the Straits; the outstanding Babas being also Hokkiens.

A third Missionary to Singapore is at present quite out of sight. Thanks to the generous pleadings of the Westminster men, the new Church for the Hokkien Christians is at last possible. The Sturge Bequest furnishes the site. The students have raised fully £300. And it is quite expected that special donations will provide the additional £500 required. The Congregation itself (forty members, all poor), has given more than \$1,000. In its new Church, and with a pastor esteemed and loved, this Congregation will be able to do some aggressive work amongst its own Amoy people.

The Mission has been ‘incorporated’ (so as to secure its title to all its property) by a special Act of the Legislative Council, for the passing of which the Mission was indebted to the kindly assistance of the Honourables J. M. Allinson, W. J. Napier, D.C.L., and the Attorney-General, W. R. Collyer, M.A., I.S.O. Gratitude is due also to Mr. Walker, our Minister in Singapore, whose advice and co-operation in the Mission Council are invaluable, and who has raised a goodly sum for the new Hokkien Church.

While a Minister for our Penang Church was being sought and sent out, Mr. Cook and Mr. Murray gave much help in the maintenance of the services, especially Mr. Murray, who was thus for a little while returning to a sphere of service in which in bygone years he had had much success.

The Chinese in the Straits Settlements form by far the largest part of the population, and a greatly fluctuating part. The annual immigration from China approaches 200,000. 'Many only stay a few months, and then pass on to the Federated Malay States, Penang, and Netherlands India. Of these, however, not a few return to Singapore, and settle, when they have made a little money, near one of our stations. But in the long run they mostly go back to China. They will return from China time and again, as long as they can work ; and their families may continue afterwards to send one or more of the members back from China every now and again. But the family life is growing here, and many say they never intend returning to China at all, so much do they prize the advantages of a good Government. We have to pay our workers much more than the rates in China. A coolie in China will get \$2 a month and his food. Here he gets as a newcomer \$6 or \$7 and his food, and when an old hand he earns \$12 to \$15 and his food. All wages are high in proportion.'

The Baba Work.—Mr. Murray's special sphere of labour is the Straits-born Chinese. He is getting some hold of this, the most influential, and in some ways the most inaccessible, section of the Straits Chinese. He has a Malay Service on Sunday morning ; attendance much the same as last year.

A five-minutes' address to children has recently been introduced ; and for careful and accurate reports of these addresses four boys have obtained prizes. 'The evening services in English have had some increase in attendance. A series of special Sunday night meetings was held in the Town Hall during the month of March ; and, though the attendance was not large, these services reached some who were not in the habit of attending Christian worship. Mr. J. M. Hart has kindly conducted the Sunday morning Bible Class ; and while I was in Penang Mr. Walker took the Sunday evening service. "A few new faces were seen, and they still continue to come."'

The Baba Church, recognising its obligation to the British and Foreign Bible Society for the Malay version of the Scriptures, had a box placed at the door on Sundays for donations towards the Society's Centenary Fund, in this giving a lead to the Churches of Singapore. A special fund for aggressive work has also been recently begun. The Chinese Christian Association, now in its fifteenth year, continues to do useful work. The Monthly Missionary Meeting, held in fellowship with other churches, has been well attended during the year.

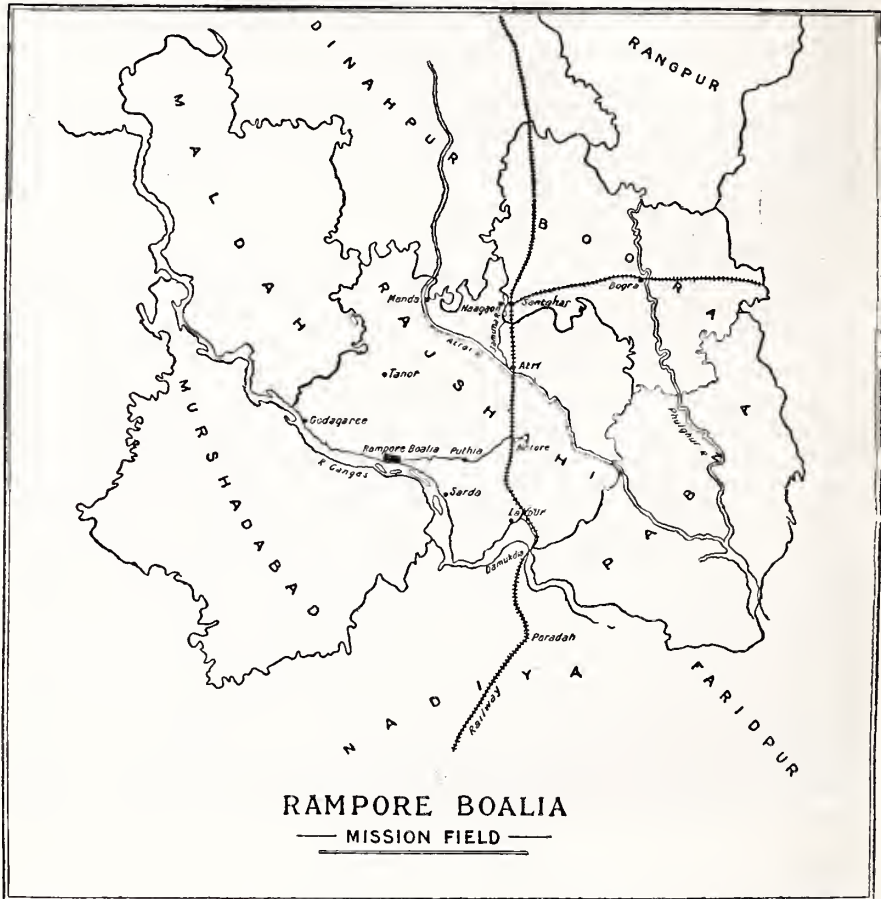
RAMPORE BOALIA.

The Mission Staff.—Rev. Wm. J. Hamilton and Mrs. Hamilton ; Dr. J. A. Smith and Mrs. Smith, Dr. R. Morison.

(Dr. Morison is at Ranaghat, and proceeds to Rampore Boalia at the end of this year.)

In view of Dr. Robert Morison's accession to the Rampore Boalia workers next December, Mr. Hamilton and Dr. Smith have been urging a serious consideration of the best positions from which the three millions of people left to our Mission to evangelise can be reached.

Rampore Boalia was never an ideal centre for the whole district which we claim, lying as it does on the border of the district. Now it is stranded by a change in the course of the Padma, the branch of the Ganges on whose banks it once stood, but which has receded by several miles. It has a population somewhat less than it had in 1872. No railway passes the town, and it has very little trade. Naogaon, on the other hand, as a glance at the map will show, would be an admirable place from which to cover the wide region which we regard as our own. Rajshahi (to which Rampore Boalia belongs) could be well worked from Naogaon. Of the other districts



easily accessible from this railway centre, Bogra is practically unoccupied ; in Maldah one town has a native Baptist preacher at work ; Dinapur and Pabna are in the same way (by one or two native preachers) looked at by the Australian Baptists.

‘ One great advantage of Naogaon as a centre,’ says Dr. Smith, ‘ is that there is no European Missionary anywhere near it, and no European doctor. People would come long distances to a medical Missionary, especially as they would have the railway to bring them. There

are two English doctors in Boalia (the civil surgeon and the Missionary), and only native doctors throughout all the rest of these populous districts. The present civil surgeon here, although quite friendly, holds that there is no need for my hospital. The new Government Hospital in the town (ours is outside the town) was opened a month or six weeks ago, and it is drawing large crowds of patients. Their in-patient accommodation is taxed to the full, while we have empty beds.'

'The civil surgeon is devoted to his work and attends at the dispensary every day, and there is no reason why patients should pass him to come to this Hospital, where they are kept waiting to listen to the preaching. Besides, there are 17 dispensaries throughout the district under his control in the charge of Babus. Naturally they send all their surgical cases to him.

'I am sure if a few of our rich members knew the circumstances and the grand opening there is here they would gladly help. We ourselves will be responsible for £50. With the sanction of the Committee we would also try to raise subscriptions among a few of our own friends. We are delighted to have near us in Naogaon Mr. G. Rainy, of the Indian Civil Service (a son of Principal Rainy), who is here on special duty in connection with the Gunja or Indian Hemp cultivation. He is interested in our work, and was hoping he would see something of it when he came to Naogaon.' In private letters Mr. Rainy commends most warmly the idea of establishing Mission medical work in this place.

The Committee feels constrained by these facts to institute a careful examination into the possibility of establishing a Dispensary at least in Naogaon, and stationing one of the two doctors there. There is a considerable sum available for such a purpose, raised some years ago to repair and enlarge the Mission buildings. So that a modest beginning of medical work in the place on which our young Missionaries have set their hearts would entail little or no charge on the Mission funds.

All three of the Missionaries have passed with credit their language examinations—Dr. Morison those of the first year, and Dr. Smith and Mr. Hamilton those of both first and second year. In the month of January Mr. Hamilton married a lady Missionary (Miss Fordyce, of the United Free Church). Mrs. Smith's return to this country in ill-health made a withdrawal of the W.M.A. workers expedient. But now that she is back, her health re-established, and Mrs. Hamilton is there also, probably the W.M.A. Committee will resume its Rampore Boalia work at an early date. For lady workers the zenanas of the town afford an ample field.

The Roman Catholics.—Here also, though not in the same manner as in China, trouble is caused or increased by Roman Catholic priests. Two years ago an old preacher, Prem Chand, who used to work in the Borind villages, seven or eight miles from Rampore Boalia, was dismissed. Originally a Roman Catholic, he returned to the Roman Catholics, and has been sent back to the Borind by the priests. 'Prem has induced the teachers who used to work for us there to open schools in several of the villages under him. One teacher, a Santal (the others are Maltos), is faithful to us.' A European priest has now come to these villages, and he and his assistants, Mr. Hamilton adds, have been trying to win over some of our people.

Open-air Work.—Preaching in the large bazaar in the town (where a friendly audience will always gather and listen), and itinerations over a large area of their great field, have been a principal feature in the work of the year.

The Sunday meetings for students in the Government College in the town and other meetings of the same kind have been maintained, not without some evidence of interest. 'I have met Babus far away who had been at some of our meetings months before and remembered something that was said. I sometimes visit native gentlemen in their homes and find them polite and ready to discuss religious subjects. But often they seize upon philosophical points, while the things which are spiritually discerned are hid from them. Our day schools have not been very successful for want of capable teachers. The Sunday-school for Christian boys goes on very well. They readily learn the Psalms off by heart in a rather high-flown prose version.'

The Hospital.—There were 68 in-patients, 3,782 out-patients, 40 seen in their own homes, and 2,370 seen in the course of medico-evangelistic tours.

An Itineration.—Dr. Smith's notes of one of his itinerations may be cited as showing the opportunities afforded by this method of work.

'On February 2 I set out on a camping tour, accompanied by the native preacher and the Hospital assistants. We spent a fortnight at Natore, where the attendances were fairly good at the camp dispensary. From Natore we moved to Naogaon, three miles from the railway at Santalar Junction. Our attendances there were the largest we have yet had anywhere. At the market, held once a week, we got large and interested audiences for preaching. At Puthia we were welcomed by friends made on a previous visit. The advance of the hot weather drove us back to Boalia about the middle of March.'

A few of the Hospital beds have always been occupied. The dispensary is open every day except Sundays. The attendances have never been large, but some patients come from distant villages, and carry home with them the Gospel story, which is preached every day in the dispensary and wards of the Hospital. There has been an increase in the attendances at the dispensary in Boalia of 925, and if we include the attendances in camp, the increase is 2,407. The number of in-patients remains about the same as last year.

Ranaghat.—Dr. Morison has been for more than a year with Mr. Monro in his large Mission at Ranaghat, acquiring the language, and latterly assisting in the work. 'I am now able,' he writes, 'to give help in the dispensary, and to look after the men's hospitals. It is in Hospital that one has time to teach the patients, and those patients who have been in Hospital for more than a week generally get some idea of the Gospel. The patients have a service in Hospital nearly every night, and I have been able to help a little in this during the last few months.'

'The Presbyterian Church in India.'—Dr. Smith has been a member of the Representative Committee of the Presbyterian Alliance of India,

by which the final arrangements for the union of Indian Presbyterian Missions and Churches have been drafted. The first General Assembly meets at Allahabad in December. If all the Presbyterian Missions were to be embraced in the United Church it would contain a Communicant membership well nigh as large as our own Church in England.

The Church of Scotland and the Presbyterian Church in Ireland have already given permission to their Missionaries to take part in the formation of the United Church. The United Free Church of Scotland will almost certainly give the same authority to its Missionaries. The sanction of the Church of Scotland has the proviso which our own Missionaries were instructed to require : ' Authorises those Missionaries who desire it to join the Presbyterian Church of India, but only on such terms as shall not subject them to the jurisdiction of the Courts of that Church, or weaken in any way the bond between them and the Church of Scotland.' This condition is secured by a clause in the constitution of the United Church providing that Missionaries may become ' Consultative Members,' in which case they are not under its jurisdiction. A further concession has been made to those Churches which would have preferred to see the ' Amoy Plan ' adopted in India, a concession which appears to make the position of our own Missionaries reasonably satisfactory. They will not have votes in the Presbytery to which they will belong as ' Consultative Members.' But it is now enacted that ' The consultative members may sit as members of higher Courts, provided they do so as accredited representatives of Presbyteries.'

In view of the many advantages certain to follow this drawing together of all the Presbyterian work in our great Dependency, the Synod will no doubt be willing that our Rampore Boalia brethren should enter the Presbyterian Church in India as ' Consultative Members.'

LIVINGSTONIA.

Our contribution to the great African Mission, with which the Synod two years ago resolved that we should communicate by gifts, has this year been small—less than the year before. That was probably inevitable in a time of serious stress in our own Mission finance. But even if the needs of the work for which we are directly responsible are not yet fully met, the Committee ventures to urge that Scotland has large claims on our gratitude, and Africa on our Missionary sympathies—claims which are united in Livingstonia. We cannot but ask that no money be turned aside to Livingstonia which would otherwise have come to our own Missions. But there must be many in our Church with interests, business and personal, in the Dark Continent, and many more whose hearts thrill at the recollection of great Missionary names—of men and women whose lives and whose graves demand Africa for Christ. May not such hearts answer this call with some adequacy, even while remembering the pressing necessities of our own field?

As it is with every Mission on which the favour of God rests, the cry for the extension of the Livingstonia work is clamant.

There is a wide hinterland away to the west of the occupied district close to Lake Nyasa. Into this almost unevangelised territory the Mission ought to pass without delay. Already, indeed, native pioneers have been busy in the country immediately to the west of Livingstonia, and a foothold has been

obtained—1,000 pupils in Mission schools, a small Christian Church, a company of applicants for baptism—from which further advance will be easy. Roman Catholic Missionaries have established themselves near the lake, 'within the sphere of the Dutch Mission, on land they had failed to occupy, and are contemplating a line of stations which will form a wedge, cutting our hinterland in two. Four hundred Roman Catholic priests and nuns have entered Central Africa, and are pressing into this great region. And in the eyes of the Government, occupation constitutes a claim to a Missionary sphere.'

And if there is much land still to possess, there is large blessing resting on the work already carried on. Mr. Charles Stuart wrote to a friend last November:—

'We have just had our half-yearly communion, a united gathering of all the Ngoni native Christians. During three days our Congregations numbered about four thousand at each meeting, and on the Sabbath morning close on nine hundred sat at the table of the Lord. A very noticeable feature in these gatherings is the increase of intelligence year by year. Nearly all have been connected with our schools, and can intelligently follow what is being said, so different from a purely heathen audience, where one is met with the blank stare of ignorance. It was a very homelike sound to hear the rustle of the leaves being turned over when a passage of Scripture was referred to.

'We are now doing something towards self-support by asking the payment of school fees. This session we have collected a few pounds in cash, and have also several huge corn-bins filled with maize, for which we shall find a ready market by-and-by. Our Church people here have also been bestirring themselves of late. They want now to have a building set apart for the worship of God, and so for the last few months they have been giving freely of their labour and their means in the making of bricks. We have got a sufficient quantity of bricks made and a considerable sum of money set aside for this purpose. We hope when Dr. Elmslie returns to get the building up, and the whole done by the people themselves.'

CONCLUSION.

A year of fidelity in service, of solid progress, of anxiety, of disappointment here and there, of marked blessing—so it has been on the field. And at home the heart of the Church has been stirred, and much generous interest has been displayed. It was with grave misgivings that the Committee presented its last Report—not as to the worth of our Mission or the wisdom of its lines of development, or the number and character of the volunteers for the front, but as to the Church's readiness to provide for the efficient maintenance of the enterprise which God has honoured her by putting into her care. The burden is not indeed lifted away. But such a splendid spirit of liberality has been evoked as to sanction a strong confidence in the success of the effort still necessary in order that the resources of the work may be equal to its demands.

The income of the Women's Missionary Association, to whose officers and

members at home and agents in the field the progress of the Mission in recent years owes much, has increased by several hundreds of pounds, besides the gifts to its semi-Jubilee Silver Fund. Including the Women's Missionary Association's receipts, the total sum given last year by our own people for our own Foreign Missions (excluding the gifts of Scottish friends) was £28,500.

There is valid ground for hopefulness—both of the meeting of present requirements and of the ultimate adequate provision of sufficient means for the expansion of the Mission; while by-and-by the Native Church will make further advance in the direction of self-support.

If any evidence were needed of the prudence with which all Protestant Missions in the uneasy Empire of China are carried on, it could be found in the testimony of the most recent of non-Missionary travellers. This is what is said on this point by Mr. Whigham (in his 'Manchuria and Korea') following a warm appreciation of the disinterested devotion with which, without exception, the Missionaries he met are giving themselves to the good of those amongst whom they labour: 'The one fair charge against the Missionary movement in China is that attempts have been made to gain a political footing under the cloak of evangelism. *This is a charge that can never be brought home to the Protestant organisations of England or America.* On the contrary, the two Anglo-Saxon Governments have availed themselves far too little of the splendid sources of information furnished by the Protestant Missions in China. It is not too much to say that the siege of the Peking Legations might never have taken place if the warnings of the Missionaries had been listened to.'

And the people to whose evangelisation the main part of our Missionary energy has been directed form a splendid field, not only in numbers, but in capacity and in the place they will yet fill in the world's history. 'I say unhesitatingly,' writes Mrs. Isabella Bird Bishop, 'that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia. Above all, every true convert becomes a Missionary; and it is in this spirit of propagandism that the hope of the future lies.'

Perhaps, however, it is on the side of results that the Mission may seem to lie most open to unkind comment. In Mr. Welsh's striking review of the first half-century of fruit-bearing in our China work (to which the March 'Monthly Messenger' was devoted) he tells the story of the first seven years of the Chinese apostolate of William Burns, during which there was no ingathering. In 1854 five persons were baptized in Pechuia. Since then more than twenty thousand have been enrolled as members of the daughter Church. But what is a Church of twenty thousand—two-thirds of whom, besides, have entered into rest—to the twenty millions amongst whom our Missionaries are settled? So says a critic of the Mission enterprise, making no account of the tremendous upheaval of thought and feeling, and the terrible wrench from tradition and associations which have been the atmosphere of his life, involved in the conversion of a Chinaman from idolatry and ancestral worship to the faith in Christ. 'This doctrine is great,' said a Chinese worshipper in explanation of his delay in applying for baptism, 'I am slowly, slowly thinking. How could I eat it all at once?' Let the doubt give place to patience and faith—the message and in

the living Spirit of God. The rate of progress will be much accelerated by-and-by. And the Church which was hopeful and eager in the work in the day of small things will have a large share in the joy of the final harvest.

Submitted, on behalf of the Committee, by

ALEXANDER CONNELL, *Convener*.

WILLIAM DALE, *Secretary*.

THE SECRETARYSHIP.

The following is a statement of the action of the Executive and the General Committee in the matter of the Secretaryship, regarding which last Synod instructed the Committee to report to the Synod of 1904.

At the June Meeting of the Committee the resolution of the Synod referring to the Committee for consideration and report an Overture from the Presbytery of London South, suggesting the appointment of a Secretary to the Committee, who should devote his whole time to its work, was read, and it was moved by Mr. J. Y. Henderson that the time had come for taking this step. The Overture and motion were remitted to the Executive, and in the discussion of the question it was agreed that Mr. Henderson be associated with the Executive. The question was fully discussed at several meetings of the Executive, and ultimately the following statement and recommendations were submitted by the Executive to the March Meeting of the General Committee, and were then adopted as the Committee's recommendations to the Synod :—

‘The Executive took into consideration the Overture from the Presbytery of London South, on the appointment of a Foreign Mission Secretary, remitted to it by the General Committee, and after discussion it was found that the opinion of the Executive was far from unanimous on the desirability of the creation of such an office. The Rev. William Dale, however, informed the Executive that his office-bearers and congregation had approached him, and had intimated that in their opinion it was necessary for him to relinquish his duties as Secretary of the Foreign Missions Committee, in the interests of the congregation of New Barnet. Mr. Dale intimated his acquiescence in the view thus taken by his congregation, and desired to be relieved of his work as Secretary to the Committee.

‘This entirely changed the situation, and being faced with the loss of Mr. Dale's services, the Executive came unanimously to the conclusion that in its judgment—in view of his unrivalled knowledge of the details of the work, and the inestimable services he has already rendered to the Mission, the Church would do well to offer to Mr. Dale, as an alternative solution of the difficulty that has arisen, that he should be relieved of his charge at New Barnet, and devote his whole time to the work of the Secretaryship, his status and duties to be as follows :—

- ‘1. His work to be carried on under the general direction of the Convener and the Committee.
- ‘2. He should be *ex officio* a member of the Committee, the Executive, and its Finance Sub-Committee.
- ‘3. He would keep all Minutes of Committee—General, Executive, Finance, Conferences with the W.M.A., &c.

- '4. He would undertake the special correspondence—home and foreign—arising out of decisions of Committee, and all general correspondence relating to the work.
- '5. He would undertake the maintenance, development, and guidance of the home organisation, through the Presbyteries, and through Foreign Mission Associations, Missionaries visits to congregations and Sunday Schools, and special visits from deputies. He would carry on this work both by correspondence and by personal visits to the Presbyteries and congregations.
- '6. All his Sundays, with the exception of the holiday month, would be at the disposal of the Committee for deputation work : a report to be periodically given to the Executive of the work thus done, as well as of the work specified in par. 5.
- '7. He would prepare the annual report, and continue to edit the "Monthly Messenger."
- '8. He should have accommodation in the Church Offices assigned to him, where he could be found during office hours except when on deputation work, and during a month's holiday in summer.
- '9. The salary should be fixed at £350 (including the present allowances for editing the "Monthly Messenger"), all travelling and other official expenses being paid in addition.
- '10. The Synod should give Mr. Dale a seat in the Presbytery of London North.

'The Executive, while thus defining in a general way the scope of Mr. Dale's duties, fully recognises that the adoption of this proposal would practically mean the creation of a new office of Foreign Mission Secretary of the Church, and that only by actual experience can the details of the work and of the relation of the Secretary to Committee, Convener, and Church be adjusted, and the office assume final and distinct form. It accordingly further recommends that in view of the experimental character of the institution of the office, and of the impossibility of fully delimiting its functions and duties in advance, and in order to reserve to the Synod the power of dealing with the Secretaryship as experience may prove to be desirable, Mr. Dale's appointment should be for the term of seven years only.'

Submitted, on behalf of the Committee, by

ALEXANDER CONNELL,
Convener.

APPENDIX A.

MINISTERIAL MISSIONARIES.

	<i>Arrival on the Mission Field.</i>	<i>Station.</i>
Rev. W. McGregor, M.A., D.D.	... 1864.	Amoy.
„ *William Campbell, F.R.G.S.	... 1871.	Tainan, Formosa.
„ *John C. Gibson, M.A., D.D.	... 1874.	Swatow.
„ *Thomas Barclay, M.A.	... 1874.	Tainan, Formosa.
„ *Henry Thompson	... 1877.	Amoy.
„ *Donald MacIver, M.A.	... 1879.	Wukingfu, Hakkaland.
„ *J. A. Bethune Cook	... 1881.	Singapore.
„ *Wm. Riddel, M.A., M.D., C.M. Abd.	1881.	Wukingfu, Hakkaland.
„ *Patrick J. MacLagan, M.A., D.Phil.	1888.	Swatow.

			<i>Arrival on the Mission Field.</i>	<i>Station.</i>
Rev. *	Murdo C. Mackenzie	...	1889.	Samho-pa, N. Hakkaland.
,,	Duncan Ferguson, M.A.	...	1889.	Tainan, Formosa.
,,	*George M. Wales	...	1890.	Amoy.
,,	*J. Steele, B.A.	...	1892.	Swatow.
,,	*C. Campbell Brown	...	1893.	Chinchew.
,,	Campbell N. Moody, M.A.	...	1895.	Taichu, Formosa.
,,	Andrew Bonar Nielson, M.A.	...	1895.	Tainan, Formosa.
,,	*James Beattie, M.A.	...	1897.	Changpu.
,,	*David Sutherland	...	1898.	Suabue.
,,	Hope Moncrieff, M.A.	...	1898.	Engghun.
,,	*William J. Hamilton	...	1901.	Rampore Boalia, Bengal.
,,	*Garden Blaikie, M.A.	...	1901.	Chaochowfu.
,,	William Murray, M.A.	...	1901.	Singapore.
,,	Alan S. M. Anderson, M.A.	...	1902.	Chinchew.
,,	Horace F. Wallace, M.A., B.D.	...	1903.	Swatow.
,,	Stephen Band, B.A.	...	1903.	Wukingfu.

MEDICAL MISSIONARIES.

*	Peter Anderson, L.R.C.P. & S. Edin.	...	1878.	Takow, Formosa.
*	Alexander Lyall, M.B., C.M. Edin.	...	1879.	Swatow.
	John F. McPhun, M.B., C.M. Glasg.	...	1882.	Samho-pa, N. Hakkaland.
*	Philip B. Cousland, M.B., C.M. Edin.	...	1883.	Chaochowfu.
*	James M. Howie, L.R.C.P. & S.	...	1888.	Changpu.
*	B. Lewis Paton, M.B., C.M. Edin.	...	1889.	Chinchew.
*	John Cross, M.B., C.M. Glasg.	...	1893.	Engghun.
*	Muir Sandeman, M.A., M.B., C.M. Edin.	...	1894.	Suabuc.
	David Landsborough, M.A., M.B., C.M. Edin.	...	1895.	Taichu, Formosa.
*	J. Preston Maxwell, M.B., B.S. Lond., F.R.C.S.	...	1899.	Changpu.
*	J. Laidlaw Maxwell, Jun., M.D., B.S. Lond.	...	1901.	Tainan, Formosa.
*	John Alfred Smith, M.B., Ch.B. Edin.	...	1901.	Rampore Boalia, Bengal.
	Robert Morison, M.B., Ch.B. Edin.	...	1902.	Rampore Boalia, Bengal.
	G. Duncan Whyte, M.B., Ch.B. Edin.	...	1903.	Swatow

MISSIONARY TEACHERS.

*	Mr. William Paton	...	1881.	Swatow.
*	Mr. George Ede	...	1883.	Wukingfu, Hakkaland.
*	Mr. H. F. Rankin	...	1896.	Amoy.
*	Mr. Frederick R. Johnson	...	1901.	Tainan, Formosa.
	Mr. Henry J. P. Anderson, M.A.	...	1904.	Amoy.

* The asterisk before a name in the above lists indicates a married Missionary. The wives of the Missionaries have always been efficient mission workers.

WOMEN'S ASSOCIATION MISSIONARIES.

Miss C. M. Ricketts	...	1878.	Chaochowfu.
Miss Georgina MacLagan	...	1882.	Changpu.
Miss E. Black	...	1885.	Swatow.
Miss Jessie Johnston	...	1885.	Amoy.
Miss Annie E. Butler	...	1885.	Tainan, Formosa.
Miss Joan Stuart	...	1885.	Tainan, Formosa

				<i>Arrival on the Mission Field.</i>	<i>Station.</i>
Miss M. Harkness	...	...	...	1887.	Swatow.
Miss L. Graham	...	...	...	1888.	Chinchew.
Miss M. Barnett	...	...	...	1888.	Tainan, Formosa.
Miss H. Lecky	...	...	...	1889.	Changpu.
Miss Janet Balmer	...	...	...	1890.	Wukingfu, Hakkaland.
Miss L. Ramsay	...	...	...	1890.	Chinchew.
Miss Annie N. Duncan	...	...	...	1893.	Chinchew.
Miss M. B. McGregor	...	...	...	1893.	Amoy.
Miss A. Noltenius	...	...	...	1897.	Changpu.
Miss M. Ross	...	...	...	1897.	Engchhun.
Miss A. Laidler	...	...	...	1897.	Wukingfu, Hakkaland.
Miss M. C. Usher	...	...	...	1898.	Amoy.
Miss Mary Ewing	...	...	...	1898.	Engchhun.
Miss Jeanie Ewing	...	...	...	1898.	Engchhun.
Miss Marion M. Keith	...	...	...	1899.	Wukingfu, Hakkaland.
Miss Helen Gordon	...	...	...	1901.	Amoy.
Miss E. Brander	...	...	...	1902.	Swatow.
Miss M. E. MacArthur	...	...	...	1902.	Chinchew.
Miss E. C. Gillhespy	...	...	...	1902.	Chaochowfu.
Miss Jeannie Lloyd	...	...	...	1903.	Tainan, Formosa.

W.M.A. MEDICAL MISSIONARIES.

Miss Edith M. Paton, L.R.C.P.&S.Edin.	1899.	Chinchew.
Miss Tina M. Alexander, M.B., Ch.B.Edin.	1900.	Swatow.
Miss Margaret Edith Bryson, M.B., Ch.B.		
Glasg.	...	...

	1904.	Engchhun.

The Mission Staff numbers 25 Ministerial Missionaries, 14 Medical Missionaries, 5 Missionary Teachers, 30 wives of Missionaries, 3 Lady Doctors, 26 W.M.A. Ladies ; resident at 13 centres.

N.B. Postal Addresses :—

- For Amoy.—Amoy, *via* Hong Kong.
 „ Chinchew.—Amoy, *via* Hong Kong.
 „ Engchhun.—Amoy, *via* Hong Kong
 „ Changpu.—Amoy, *via* Hong Kong.
 „ Swatow.—Swatow, *via* Hong Kong.
 „ Suabue.—C/o Kowloon Customs, Hong Kong
 „ Chaochowfu.—Swatow, *via* Hong Kong.
 „ Wukingfu.—Swatow, *via* Hong Kong.
 „ Samho.—Swatow, *via* Hong Kong.
 „ Tainan.—Tainan, Formosa, *via* Hong Kong.
 „ Takow.—Takow, Formosa, *via* Hong Kong.
 „ Taichu or Chianghoa.—Shoka, by Tamsui, Formosa, *via* Hong Kong
 (Shoka is Taichu.)
 „ Singapore.—Singapore, Straits Settlements.
 „ Rampore Boalia.—Rampore Boalia, Bengal, India.

[Put “ *English Presbyterian Mission* ” after the Missionary’s name.]

Postage of letters : 1*d.* per half-ounce to Amoy, Swatow, and Hong Kong. From Amoy and Swatow a Mission messenger carries the mails to the inland centres. To Singapore and Rampore Boalia also the letter postage is 1*d.* per half-ounce. To Formosa the letter postage is 2½*d.* per half-ounce.

CENTRES AND STATIONS.

N.B.—In these lists, places printed in thick type are the chief stations of ordained native pastors ; at places printed in ordinary type the Congregations have at least two elders or one elder and one deacon, and are reckoned organised ; at places printed in italics the Congregations are not yet organised.

AMOY.

(Synod of Amoy, with two Presbyteries—Chinchew and Changchew.)

CHINCHEW PRESBYTERY.

(a) Connected with Engchhun.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Engchhun	Engchhun	Go-tau, Pi-o, Ko-loe, <i>Toh-po, Sio-ko, Engchhun Middle Street, Soathau-sia, Tek-hoe City, Lay-khee, So-khee, Toa Khu-tau, Khoe-khau.</i>	Rev. Lim Un-Jin.

(b) Connected with Chinchew.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Chinchew, South St.	Chinchew, South St.	Chinchew South Gate, <i>Chinchew East St., Tan-te, Tsn-po-koe.</i>	Rev. Tan Soan-leng.
Chinchew, West St.	Chinchew, West St.	<i>Chinchew New gate St., Lam-an City.</i>	Rev. Ngo Hong-pho.
Siong-si	Chheng-soa	<i>Ham-kang, Siong-si.</i>	Rev. Tan Beng-phiau.
Eng-sek	Engleng	Chioh-sai.	Rev. Ko Tsui-hong.
An-khoe	An-khoe City	Khoe-a-bay, Tang-chhan-kio, Eng-lai, O-thau, <i>Toa-u, Tng-khi.</i>	Rev. Ng Chhong-hai.
Phoa-noa	Phoa-noa	Ho-chhi, <i>Sio-lo-khoe, Philai, Chhien-kim-bio.</i>	Rev. Ngo Siu.

(c) Connected with Amoy.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
E-mng-kang	E-mng-kang	<i>Kolongsu.</i>	Rev. Ng Hwai-tek.
Anhai	Anhai	Kwan-kio, Mng-khau-tai, Chioh-chi, <i>Tang-chioh.</i>	Rev. Kho Chit-Seng.
Chi-bay	Chi-bay	Chhim-ho, <i>Tou-chhim-ho, Chioh-khun.</i>	Rev. Kho Seng-iam.

CHANGCHEW PRESBYTERY.

(a) Connected with Changpu.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Khi-boey	Tung-kio	Khi-boey, Liang Khay ; <i>Koey-bu-siu, Chhiah-thaw-nia, Kotin, Liok-go.</i>	Rev. Tan Giok-iong.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Kio-lai	Au-po	Liong-nia, Kio-lai, Kak-chioh ; <i>Hoe-pi.</i>	Rev. Tan Khe Hong.
Changpu	Changpu	Pan-to, To-jim, Na-thau ; <i>Unso.</i>	Revs. Go Pay and Lim Beng Tek. ¹
Gaw-chay	Che-a-boey	<i>Cheng-poa</i> , Gaw-chay.	Vacant.

[Besides these four Pastorates, there is another station in the Changpu district, on the island of Tong-san or Tang-soa, south-west from Changpu, part of the Mission of the Native Church. Rev. Na Ju-khoe, one of the mission preachers, has been ordained to the charge of the Tong-san Mission. The other station of the native mission Committee is on the island of Quemoy, outside Amoy, and is also in charge of an ordained missionary, Rev. Lim Po-teh.]

(b) Connected with Amoy.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Pechuia	Pechuia	Kwanjim.	Rev. Yu Nai-hu.
Bay-pay	Bay-pay	<i>Sai-in</i> , Tin-hai, Kang-khau, <i>Kang-boey</i> , <i>Cheng-tan.</i>	Rev. Li Sin-to
Liong-bun-see	Peh-chioh	Liong-bun-see, Aw-sai, <i>Yu-boey kio</i> , <i>Chiah-aw.</i>	Rev. Yu Un-sin.

(N.B.—Besides the Pastorates connected with our own Mission there are six or seven Pastorates in each of the two Presbyteries (Chinchew and Changchew) connected with the American Reformed Mission. A year ago the membership in these American Reformed Churches was close on 1,300, the membership in the Churches connected with the English Presbyterian Mission exceeding 2,000).

SWATOW.

(Synod of Chao-Hwei-Chow,² with two Presbyteries—Swatow and Wukingfu.)

SWATOW PRESBYTERY.

(a) Connected with Swatow.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Miou	Miou	<i>Teng-pou</i> , <i>Kho-leng.</i>	Rev. Ng Siu-teng.
Kia-kng	Kia-kng	<i>Tsau-phou</i> , <i>Kangbue.</i>	Vacant.
Pang-khau	Pang-khau	<i>Teng-kng</i> , <i>Sin-che.</i>	Rev. Lim Huang.
Chia-na	Chia-na	<i>Tng-bue.</i>	Vacant.
Phusua	Phusua	<i>Ng-kng.</i>	Rev. Chiam Seng-po.
Kit-ie	Kit-ie	<i>Leng-kang.</i>	Rev. Te Hu-nguan.
Sin-hu	Sin-hu	<i>Tekkie.</i>	Rev. Hau It-tsho.
Swatow	Swatow	<i>Ou-teng-pue.</i>	Rev. Lim Chiang-tsau.
Iam-tsau	Iam-tsau	<i>Chhin tshng</i> , <i>Chia-chiu.</i>	Rev. Kuan Chip-seng.

(b) Connected with Chaochowfu.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Chaochowfu	Chaochowfu	<i>Peh-tsui-ou</i> , <i>Teng-tng</i> , <i>Lian-khau</i> , <i>Tshan-tang-hu.</i>	Rev. Heng Liet-kip.

¹ Lim Beng Tek is specially in charge of Unso and the surrounding district.

² Chaochow and Hweichow are the 'Mandarin' names of the two large prefectural districts in which the Swatow and Hakka work lies.

(c) Connected with Suabue.

There is no ordained Pastor as yet in the district assigned to the Christian Endeavour missionaries. The stations in which regular services are held are—

Hai-fung District.—*Suabue, Chia-ung, Nam-un, Hai-hong (Hai-fung), Kung-pheng, Tang-sua, Kho-tug.*

Lu-fung District.—*Lok-hong (Tang-hui), Kie-kia-thau, Tua-ua, Kit-chieh-ue.*

Kwei-shen District.—*Pheng-hai.*

The other Swatow stations follow, under the names of the Chinese districts in which they are situated.

Chenghai District.—*To-thau.*

Haiyang District.—*Ampon, Tshua-tng chhi, Tung-ou, E-tug.*

Jaoping District.—*Jaoping, Thuah-khe,* Ng-mang.**

Kiehyang District (Kitie).—*Tuaka.*

Chaoyang District.—*Kuisu, Leng-kia, Chao-yang, Tat-hau-pou, Suamng-sia.*

Puning District.—*Lau-sua-hu, Kypne, Lion.*

Hweilai District.—*Hwei-lai, Kue-tham, Sang-sua, Cheng-hai, Leng-kang, Sin-theh.*

Lufung District.—*Kah-chi, Kni-ou.*

Chiauan District.—*Chiauan.*

Fung Shun District.—*Liu-ng.*

Namoa Island.—*Authek,* Namoa.**

The Hakka Mission Council is stationing a preacher in Chaochowfu, to work in the Hakka quarter of the city.

(The Stations marked thus * are worked by the Missionary Society of the Native Church.)

HAKKA COUNTRY.

PRESBYTERY OF WUKINGFU.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Wukingfu (125 Communicant Members).	Wukingfu	Piyong, <i>Thai-yen.</i>	Rev. Phang Tsh ung
Thonghang (146 Communicant Members).	Thonghang		Rev. Tsen Mien-lu.

The rest of the Hakka stations follow under their respective districts:—

Kiehyang District.—*Ho-pho, Kwan-yim-san; Thai-yong, Tung-sim-tshun, Kiu-teu-pu, Nam-san, Shui-lin-pu.*

Lufung District.—*Ng-yun-thung, Samhai; Sin-thien, Shong-sa, Ho-thien, Shong-fu, Lo-hai, Pat-van, Vong-kiang-pu.*

Fung-shun District.—*Pu-tsu-tshai; Fung-shun, Vong-thong, Vong-kim-pu,* Liu-vong, Hsi-tsu-tham.*

Hweilai District.—*Kau-thien, Moi-yong.*

Haifung District.—*Phai-liang; Thun-pu.*

Tapu District.—*Tapu* ; Sam-ho-pa,* Chung-tu,* Tshiung-kheu,* Kopi*.*

Yungting District.—*Yungting* ; Thai-khe,* Fu-loi.**

Jaoping District.—*Khi-khang.**

(The stations marked with an asterisk are assigned to the North Hakka missionaries, with Sam-ho-pa as their centre.)

FORMOSA.

PRESBYTERY OF TAINAN.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Tainan (802 <i>Communi-</i> <i>cants.</i>)	Tainan	Chinese Stations— Paw - kiu - thau, <i>Toa-</i> <i>oan, Soa-kha, Oan-li-</i> <i>kay.</i> Pe-paw-hoan Stations— Baksa, Kam - a - na, Kong-ana, Poah - bay, Toa - liau, <i>Sin - chhi,</i> <i>Khau-ai, Sin-ho-chng,</i> <i>Sin-chhu-a, Lau-long.</i>	Rev. Lau Baw-khun.
Naow Chiang-hoa (358 <i>Com-</i> <i>municants.</i>)	Naow Chiang-hoa	Sin-kiat-chng, Sia- thau-luna, Ka-tang-a, <i>Chui-boe, Ka-tang-khe-</i> <i>khau, Toa-chng, Chhau-</i> <i>e-tun, Kha-aw, Lok-</i> <i>kang, Toa-taw, Gu-ma-</i> <i>thau, Hoan-oah.</i>	Vacant. Rev. Lim Chhiah-be (or Lim Hak-kiong).
Lam-a-khe (59 <i>Communicants</i>)	Lam-a-khe		Rev. Ung Leng-kiat.

The other stations follow, arranged under their respective districts.

Hong-soa District.—Eleven Stations amongst the Chinese—Pi-thau, Tang-kang, Kiam-pawa, Tek-a-kha, Tiong na, A-kau, Ali-kang, Kalah-paw; *Lombay Island, Lam-paw, Takow.*

Two Stations amongst the Hakka Chinese—Lai-pawa; *Kian-kong-chng.*

Kagi District.—Ten Stations amongst the Chinese—Kagi, Gu-ta-oan, Tiam-a-khau, Koan-a-nia, Thaw-khaw; *Taulak, Moa-tau, Sin-kang, Pho-a-kha, Poa-thi-chhu.*

Four Stations amongst the Pe-paw-hoan—Giam-cheng, Thau-sia; *Ka-poa-soa, Hoan-a-chhan.*

Taichu District.—Four Stations amongst the Chinese—Tang-toa-tun, Haw-law-tun; *Taili-khit, Na-o.*

Five Stations amongst the Sekhoan—Toa-sia, Lai-sia, Aw-gu-lan, Toa-lam, Gu-khun-soa.

East Coast District.—Four Stations amongst the Pe-paw-hoan—Koan-im-soa, Chioh-pai; *Lilang, Chioh-haw-soa.*

SINGAPORE.

PRESBYTERY OF SINGAPORE.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations</i>	<i>Minister.</i>
Hokkien Church (40 <i>Communi-</i> <i>cants</i>)	Singapore City	<i>Tanjong Pagar, Paya</i> <i>Lebar, Tanjong Rhu.</i>	Rev. Tay Sek Tin.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Tiechiu Church (133 <i>Communicants</i>)	Prinsep Street (<i>Tekkha</i>)	Bukit Timah, <i>Seranggong</i> .	Rev. Lim Kau (translated from Kia-kng, Swatow.)
Johore Bahru (43 <i>Communicants</i>)	Johore	<i>Tampoi</i>	Vacant.

The other stations are :—

In Singapore City.—Baba Church, *meeting in Prinsep Street Church* (39 *Communicants*).

In other parts of the island of Singapore.—*Gaylang (the station supported by the Native Church : 14 Communicants)*.

In the mainland Johore Sultanate.—*Muar* (26 *Communicants*).

RAMPORE BOALIA (BENGAL).

Station—*Rampore Boalia*. At *Sarda* and other two places there are mission schools.

GROWTH OF MEMBERSHIP, NOVEMBER 1, 1902, TO OCTOBER 31, 1903.

Centres	Communicants, Oct. 31, 1902	Adult Baptisms	Admitted to Communion (Baptized in Infancy)	Received by Certificate and Restored to Communion	Total Received	Net Increase	Communicants, Oct. 31, 1903	Members under Suspension	Baptized Children	Total Membership, Adults and Children	Children baptized during the year
CHINA :—											
Amoy ...	2,201	144	18	22	184	114 ¹	2,315	49	1,324	3,688	58
Swatow ...	2,219	192	9	6	207	174	2,393	118	1,185	3,696	94
South Hakkaland ...	736	73	6	6	85	64	800	42	446	1,288	46
North Hakkaland ...	75	12	—	—	12	10	85	7	39	131	—
JAPAN :—											
Formosa ...	2,314	268	37	24	329	239	2,553	163	1,956	4,672	169
STRAITS SETTLEMENTS :—											
Singapore ...	240	9	1	64	74	21	261	24	167	452	19
INDIA :—											
Rampore Boalia, Bengal	17	1	—	2	3	1 (decrease)	16	—	15	31	2
Totals .	7,802	699	71	124	894	621	8,423	403	5,132	13,958	388

¹ 60 Members died in the Amoy field during the year, 28 in Swatow, 1 in North Hakkaland, 73 in Formosa, 8 in Singapore, 1 in Rampore Boalia.

[NOTE ON THE MEDICAL MISSION STATISTICS.—Two medical missionaries are set down for Tainan. But Dr. Anderson is now in charge of the Takow Hospital, and Dr. J. L. Maxwell in charge of the Hospital in Tainan. Dr. Robert Morison is to join Dr. Smith in Rampore Boalia at the end of the present year. Dr. Sandeman has now joined Mr. Sutherland at Suabue, and the Hospital is at once to be built. Dr. Landsborough has the two Hospitals in his care—Chiang-hoa and Toasia; the Toasia Hospital being open only when he and Mr. Campbell Moody are there during the hottest months of summer. Miss Bryson is not included in this table, because she has not yet begun work in Eng-chhun.

Local expenditure includes such items as salaries of Assistants, oil and other daily requisites, gifts of food, &c., to patients, medicines bought locally and not resold.]

Name of Station	Medical Missionaries	Native Assistants	Native Students	Hospital Beds	Hospital In-Patients		Dispensary Patients		Patients seen at Home		Patients seen on Out-patients		Total Individual Patients		Total Attendances, First and Return	Surgical Operations				Local Income— A. Fees and Sales of Medicine B. Donations, Foreign C. Profit on Sale of Medicines D. Native	Local Expenditure	
					M.	F.	M.	F.	M.	F.	M.	F.	M.	F.		General	Eye	Obstetric	Dental			
CHINA.																						
FUKIEN PROVINCE:																						
Engchun ...	1	3	10	70	350	50		1,500	200	50	—	—	1,900	300	10,000	150	50	50	50	—	—	
Chincheu—General Hospital	1	—	5	90	560	88		1,698	614	118	60	—	2,376	762	10,157	324	—	126	—	A. £6, B. £1, C. £12	£54	
Chincheu—W.M.A. Hospital	1	3	0	21	—	101		—	1,214	—	170	—	—	1,485	5,009	18	—	76	—	B. £8, C. £1	—	
Changpu ...	2 (one on fur-lough)	0	13	90	847	74		1,833	446	65	50	720	157	3,465	727	9,199	399	66	7	Many	A. £59, B. £9, C. £4	£112
CANTON PROVINCE:																						
Swatow—General Hospital	2 (one on fur-lough)	8	200	1,208	120			4,583	611	90	58	70	38	6,927	817	27,780	385	247	10	140	A. £21, B. £7 10s., C. £4 10s.	£31
Swatow—W.M.A. Hospital	1	—	7	100	—	669		—	1,438	—	188	—	—	—	2,295	4,864	270	—	16	31	A. £22, B. £17, Fees, &c., £17	£67
Chaochowfu ...	1	1	10	92	550	150		2,294	978	100	97	134	84	3,078	1,309	11,707	235	131	15	50	A. £34, B. £20, C. £14	—
Snabue ...	1	(Hospital not built)	—	—	—	—		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Wukingfu ...	1	3	7	60	470	179		2,745	1,856	100	50	100	50	3,315	2,085	8,390	236	83	5	100	A. , B. £29, C. 16s.	£30
FORMOSA: JAPAN.																						
Tainan ...	2 (one on fur-lough)	0	6	150	1,135	351		4,151	2,538	43	21	—	—	5,329	2,910	22,306	696	—	—	155	A. (including Consular Medical Appointment), £140, B. £44, A. , B. £16, C. £4	£290
Takow ...	Supplied from Tainan	1	0	35	305	77		511	189	5	2	—	—	816	268	2,146	137	—	—	34		£64
Chianghoa (eight months)	1	0	5	75	599	102		4,040	1,173	82	58	147	96	4,868	1,429	16,605	460	336	15	65	A. £72, B. £1, C. £5	£105
Toasia (May 1 to July 20)	—	0	5	50	62	7		2,100	907	18	18	42	27	2,222	959	5,756	83	110	1	24	—	—
INDIA.																						
Rampore Boalia, Bengal	2 (Dr. Mori-son in Rana-ghat till end of 1904)	3	0	16	58	10		2,500	1,282	33	71	1,898	471	4,489	1,770	10,275	105	49	—	38	B. £19, C. 17s., D. 13s.	£43
Totals ...	16	14	76	1049	6,144	1,978		27,955	13,446	704	829	3,111	923	38,785	17,116	144,194	3,498	1,072	89	889	£583 6s.	£796

N.B.—For note on the above table, see the preceding page. The Engchun Hospital, owing to Dr. Cross's illness, was only open eight months last year.

MISSION EDUCATIONAL STATISTICS.

	Primary Schools			High Schools			Native Teachers		Pupils				Theological Colleges		Sunday Schools			Anglo-Chinese Colleges		
	B.		G.	Mixed	B.	G.	M.	F.	Primary Schools		High Schools		Number of Colleges	Native Teachers	Students	Number of Schools	Native Teachers		Number of Colleges	Native Teachers
CHINA.	19	7	1	2	1	1	4	24	350	98	70	65	252	1	33 ¹	—	—	—	1	10
Amoy ...	28	13	1	1	1	1	—	32	224	225	40	31	—	1	16	4	6	5	1	150
Swatow ...	18	1	1	1	1	1	1	21	216	10	36	34	38	1	13	—	—	—	1	Work not be gun
Hakkaland ...	12	1	1	0	1	1	1	17	300	—	—	67	57	1	28	6	8	—	—	—
JAPAN.	2	—	—	—	—	—	—	2	30	—	—	—	—	—	—	—	—	—	—	—
Formosa ...	3	1	1	—	1	—	—	7	46	16	—	58	—	—	—	2	2	—	—	—
STRAITS SETTLEMENTS.	82	23	4	—	5	6	103	51	1,166	349	146	255	347	4	90	12	16	5	2	150
Singapore ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
INDIA.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Rampore Boalia ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

[NOTE.—There are few Sunday Schools in our China Mission, because one of the Sunday services is catechetical—young and old being questioned and taught as in a home Sunday School.]

¹ 10 of whom belong to the American Reformed Mission.

NATIVE WORKERS AND CONGREGATIONS.

	Ordained Ministers. ¹	Pastorates. ²	Preachers.	Organised Congregations. ³	Other Congregations.	Total Congregations.	Elders.	Deacons.	Chapel- Keepers. ⁴	Teachers in Mission Schools. ⁵	Native Staff in Theological Colleges.	Native Staff in Anglo-Chinese Colleges.	Assistants in Hospitals.	Hospital Students.	Biblewomen.	Colporters.
CHINA :—																
Amoy	19	17	57	34	31	82	76	98	49	48	2	10	6	18	—	—
Swatow	9	10	44	8	50	68	—	—	—	47	1	—	4	25	—	—
Hakkaland	3	2	33	10	26	38	22	—	—	29	1	—	3	7	—	—
JAPAN :—																
Formosa	3	4	38	36	30	70	—	—	4	20	2	—	1	11	—	—
STRAITS SETTLE- MENTS :—																
Singapore	2	3	7	2	7	12	—	—	—	0	—	—	—	—	2	—
INDIA :—																
Rampore Boalia	0	0	1	0	1	1	—	—	5	8	—	—	3	—	1	1
Totals	36	36	180	90	145	271	98 ^a	98 ^a	58 ^a	152	6	10	17	61	3 ^c	1 ^e

¹ Besides the pastors of congregations, the College Tutors in Amoy (Rev. Keh Nga-pit), in Swatow (Rev. Lau-Chek-iong), and in Wukingfu (Rev. Phang Kbi-fung), as well as the two missionaries sent out by the Amoy Churches (Rev. Na Ju-khoe to Tong-san Island and Rev. Lim-Po-tek to the island of Quemoy), are ordained ministers.

² Several pastorates are vacant : in Amoy 1, in Swatow 2, in Formosa 1, and in Singapore 1. The American Reformed Mission has also a number of Amoy pastorates.

³ Not including the chief stations of the pastorates. An organised congregation is one having at least two officers, either two elders or an elder and a deacon.

⁴ In not a few cases the chapel-keepers do evangelistic work.

⁵ Including the female teachers in the Girls' Schools.

⁶ These figures are obviously incomplete.

CONTRIBUTIONS OF NATIVE CHURCHES.

	Total	Communicant Membership	Average per Member
CHINA :—			
Amoy	\$9,740	2,315	\$4 $\frac{1}{2}$
Swatow	\$8,617	2,393	\$3 $\frac{3}{4}$
Hakkaland	\$1,978.73	885	\$2 $\frac{1}{4}$
JAPAN :—			
Formosa	\$8,000	2,553	\$3 $\frac{1}{8}$
STRAITS SETTLEMENTS :—			
Singapore	\$2,922.90 (in- cluding lega- cies amount- ing to \$476)	261	\$10
INDIA :—			
Rampore Boalia	—	16	—
Tota's	\$31,259	8,423	\$3 $\frac{3}{4}$

MINUTES OF SYNOD.

*At Manchester, and within Grosvenor Square
Church, on Wednesday, the 4th day of
May, 1904, at Six o'clock, p.m.*

The Synod called for the portion of the Report of the Foreign Missions Committee bearing on the appointment of a Foreign Mission Secretary, which was submitted by the Rev. Alexander Connell, Convener.

On his motion the Report was received and adopted, and in accordance therewith the Synod appointed the Rev. William Dale, Minister at New Barnet, to be Foreign Mission Secretary, under the conditions set forth in the report now adopted.

The Moderator having informed Mr. Dale of his appointment, Mr. Dale intimated his acceptance of the same.

The Synod then loosed Mr. Dale from his charge at New Barnet, and instructed the Presbytery of London North to have that charge declared vacant and to take all competent steps to have the vacancy filled.

The Synod was then led in prayer, at the Moderator's request, by the Rev. Dr. S. R. Macphail.

*At Manchester, and within Grosvenor Square
Church, on Thursday, the 5th day of
May, 1904, at Six o'clock, p.m.*

The Synod called for the Report of the Foreign Missions Committee, which was submitted by the Rev. Alexander Connell, Convener.

On his motion, it was resolved as follows :—

1. The Synod receives the Report with thanks to the Committee.
2. The Synod rejoices in the continued progress of every department of the work on the Field, and observes with special satisfaction the extension of the native Pastorates and the hopefulness of the new Stations opened during the past year.
3. The Synod welcomes the addition to the Mission Staff of the Rev. Stephen Band, B.A., appointed to the Hakka Centre, and Mr. H. J. P. Anderson, M.A., appointed second master to the Amoy Anglo-Chinese College, and offers these brethren its earnest wishes for their success in the great work of their life.

4. The Synod learns with satisfaction that the negotiations for the formation of a Presbyterian Church of China are making harmonious progress and give promise of an early and successful issue.

5. The Synod receives with thankfulness the announcement that the first General Assembly of the Presbyterian Church in India is summoned to meet next December ; confirms the decision of last year that the Rampore Boalia Missionaries should enter the United Church as 'consultative members' not subject to the jurisdiction of its courts ; and welcomes the concession that such consultative members, if elected to the General Assembly of the Church by the Presbyteries to which they belong, will have full rights of speech and vote in that Assembly.

6. The Synod authorises the Formosan Mission Council to arrange with the North Formosa Canadian Presbyterian Missionaries for the formation of a Synod of Formosa, the Missionaries to be members of Presbytery and Synod in the same manner as in China, that is, subject only to the jurisdiction of the Home Church.

7. The Synod offers cordial thanks to the Women's Missionary Association and all its branches throughout the Church for the devoted service of another year, commends the Association's fine example of liberality and zeal, and trusts it may be increasingly effective in its aid to our common work.

8. The Synod expresses renewed indebtedness to the generosity of the Scottish friends of the Mission, to the Westminster College Missionary Society, to the young people of the Church for providing the means for the erection of a hospital at Suabue, and to the scholars of our Sunday Schools from whom comes year by year two-thirds of the cost of our Formosan Mission.

9. The Synod approves the appointment by the General Committee of a Special Finance Committee to co-operate with the Executive in the oversight of Mission Finance.

10. The Synod makes special acknowledgment of the timely and generous enterprise of the friends who initiated the Challenge Fund, rejoices in the promptitude and enthusiasm of the Church's response, which so soon completed the £7,000 aimed at ; recognises with thankfulness the notable increase in congregational contributions ; and trusts the present year may see the further increase in the ordinary revenue of the £2,500 still necessary to equalise income and expenditure.

11. Finally, the Synod renders heartfelt thanks to Almighty God for the gracious marks of His favour vouchsafed to our Mission, alike in the partial relief from anxiety at home and in the earnest prosecution of the work in the field, and anew commends the Mission in all its departments to His fostering care and to the responsive faith of the whole Church.

THE FOREIGN MISSIONS FUND *in account with the* TREASURERSHIP
COMMITTEE.

[illegible]

* Exclusive of £83 6s. 9d. contributed for the Livingstonia Mission.

FOREIGN MISSIONS FUND.

(84)

THE FOREIGN MISSIONS FUND :

Dr.

For Year to

					£	s.	d.
To Payments :—							
„ Special Purpose at discretion of Rev. G. M. Wales	...	...	...	...	105	0	0
„ Unsio Church Building	...	...	...	...	65	0	0
„ Chao-Chow-Foo New House	...	...	...	...	214	11	6
„ Re-roofing Rev. Dr. Gibson's House	...	...	...	...	57	3	9
„ Salary of Rev A. S. M. Anderson (Chin-Chew)	...	...	...	...	166	13	4
„ Chao-Chow-Foo New Church	...	...	...	...	90	7	10
„ Scheme for the Blind	...	...	...	...	10	0	0
„ Alterations at Tainan Hospital	...	...	...	...	100	0	0
„ Hakka Printing Press	...	...	...	...	112	2	0
„ Lan-Sua-Hu Chapel	...	...	...	...	97	18	11
„ Hai-Hong Chapel	...	...	...	...	36	6	8
„ Rampore Boalia Bungalow	...	...	...	...	80	0	0
„ Eng-chhun School	...	...	...	...	70	0	0
„ Hokkien Church (1903 account)	...	...	...	...	166	0	0
					1,371	4	0
„ Balances :—							
At credit of :							
Amoy Scholarships	...	...	...	£929	11	7	
Sanitarium, Formosa	...	...	...	406	5	5	
Scheme for the Blind	...	...	...	156	4	6	
Eng-chhun New Hospital	...	...	...	727	9	1	
Chianghoa Hospital	...	...	...	308	0	0	
Building at Rampore Boalia	...	...	...	331	15	9	
„ Hospital at Rampore Boalia	...	...	...	270	0	0	
School Buildings at Chinchew	...	...	...	200	10	5	
Hakka Mission Printing Press	...	...	...	37	19	11	
North Hakka Centre	...	...	...	413	7	11	
Salary of a Teacher at Chinchew	...	...	...	133	6	8	
Mission Premises and Hospital in Hakka-land	...	...	...	367	7	8	
Unsio Mission	...	...	...	530	14	3	
Church Building in Swatow District	...	...	...	15	14	5	
Mr. Ellitson's Special Purpose	...	...	...	200	0	0	
Special Purpose Swatow Mission	...	...	...	300	0	0	
Chao-Chow-Foo New House	...	...	...	21	16	6	
				5,350	4	1	
At debit of :—							
Tainan College	...	...	£15	19	0		
Maxwell Memorial Church, Tainan	...	...	3	12	6		
				19	11	6	
				5,330	12	7	

£6,701 16 7

Audited and found correct.

ROBT. A. McLEAN & CO, *Chartered Accountants, Auditors.*
1 Queen Victoria Street, London, E.C., February 29, 1904.

SPECIAL ACCOUNTS.

DECEMBER 31, 1903.

Cr.

By Balances from previous year :—

Amoy Scholarships	£929	11	7
Sanitarium, Formosa	406	5	5
Scheme for the Blind	166	4	6
Eng-chhun New Hospital	727	9	1
Chianghoa Hospital	190	0	0
Special Purpose at discretion of Rev. Geo. Wales	105	0	0
Building at Rampore Boalia	331	15	9
„ Hospital at Rampore Boalia	270	0	0
School Buildings at Chinchew	200	10	5
Hakka Mission Printing Press	150	1	11
North Hakka Centre	413	7	11
Salary of a Teacher at Chinchew	300	0	0
Mission Premises and Hospital in Hakka-land	347	7	8
Unso Mission	350	0	0

At debit of :—

Tainan College	£15	19	0
Maxwell Memorial Church, Tainan	3	12	6
Chao-Chow-Foo New Church	259	3	8
Enlargement of Swatow College	80	3	8

358 18 10

By Receipts for Special Purposes :—

„ Dr. A. H. F. Barbour for Chianghoa Hospital	£118	0	0
„ Students' Missionary Society for Unso	245	14	3
„ 'A Friend of China, for Church Building at Swatow			
Mission, per Rev. Dr. J. C. Gibson	150	0	0
„ Mr. Job Ellitson for Special Purpose	200	0	0
„ Hy. Forrester, Esq., for Special Purpose, Swatow			
Mission, per Rev. Dr. J. C. Gibson	300	0	0
„ 'E. H. L.,' for Wuking-fu Hospital	20	0	0

„ Purchase of House at Chao-Chow-Foo :—

'A. B. C.' (per Rev. Dr. J. C. Gibson) £200	0	0
R. Y. Allan, Esq.	2	0
J. T. Blair, Esq.	5	0
John Blyth, Esq.	2	2
John Boyd, Esq. (Didsbury)	1	1
J. J. Evans, Esq.	1	1
David Jardine, Esq.	10	0
Charles Macdonald, Esq.	2	2
The Misses Robinson	5	0
John Roxburgh, Esq.	1	0
D. Smith, Esq.	5	0
James Smith, Esq.	2	2

236 8 0

Transfer from Sturge Bequest to meet Special Expenditure, as follows :—

Account 1902 :

Chao-Chow-Foo New Church	259	3	8
Swatow College	80	3	8

Account 1903 :

Re-roofing Rev. Dr. Gibson's House	57	3	9
Chao-Chow-Foo New Church	90	7	10
Alterations, Tainan Hospital	100	0	0
Rampore Boalia Bungalow	80	0	0
Eng-chhun School	70	0	0
Hokkien Church	166	0	0

563 11 7

£6,701 16 7

„ Balances brought down

E. & O. E.

December 31, 1903.

JNO. LEGGAT,

Financial Secretary.

£5,330 12 7

THE STURGE BEQUEST in account with the TREASURERSHIP COMMITTEE.

[illegible]

THE TREASURERSHIP COMMITTEE.

[illegible]

Audited and found correct,

ROBT. A. McLEAN & Co., Chartered Accountants, Auditors,
1 Queen Victoria Street, London, E.C., February 29, 1904.

E. & O. E.
December 31, 1903.

JNO. LEGGAT,
Financial Secretary.

Dr.

RESERVE FUND (WORKING BALANCE ACCOUNT).

	£	s.	d.	Cr.
To Transfer to General Account to meet Deficit	3,607	7	4	
" Investment—				£ s. d.
£1,602 Os. 2½. India 3% Inscribed Stock ...	1,584	13	0	7,015 0 2
" Balance forward to 1904	1,822	19	10	
	<u>£7,015</u>	<u>0</u>	<u>2</u>	<u>£7,015 0 2</u>

By 'Challenge Fund' as detailed on following pages...

SWATOW GIRLS' SCHOOL CAPITAL ACCOUNT.

Cr.

By Balance from last year still at credit, deposited with Hong Kong and Shanghai Banking Corporation Limited (Interest paid to Women's Missionary Association)

£1,033 0 0

Dr.

JOHN BURNSIDE'S REQUEST.

Cr.

	£	s.	d.	£	s.	d.
To Interest transferred to General Account	86	3	8	2,257	16	0
" Balance deposited with Hong Kong and Shanghai Banking Corporation, Limited	2,257	16	0	86	3	8
	<u>£2,343</u>	<u>19</u>	<u>8</u>	<u>£2,343</u>	<u>19</u>	<u>8</u>

By Balance from 1902

" Interest to December 31, 1903

Dr.

'IN MEMORIAM' FOR SUPPORT OF COT IN MISSION HOSPITAL.

Cr.

	£	s.	d.	£	s.	d.
To Interest transferred to General Account	7	12	10	7	12	10
	<u>£7</u>	<u>12</u>	<u>10</u>	<u>£7</u>	<u>12</u>	<u>10</u>

By Interest for One Year on £229 Victoria Government 3½% Stock (less Tax)

Audited and found correct,

ROBT. A. McLEAN & CO., *Chartered Accountants, Auditors.*

1 Queen Victoria Street, London, E.C., February 23, 1904.

E. & O. E.

December 31, 1903.

JNO. LEGGAT,

Financial Secretary.

THE FOREIGN MISSION CHALLENGE FUND.

Challengers :—								
		£	s.	d.		£	s.	d.
Y. N.		1,000	0	0	Mr. and Mrs. D. Balleny and Family ...	10	0	0
Q.		250	0	0	J. M. Beveridge, Esq.	10	0	0
V.		100	0	0	John N. Boyd, Esq.	10	0	0
Guarantor		50	0	0	'St. James's Church, Bristol'	10	0	0
X.		20	0	0	Miss Burnester	10	10	0
Z.		10	0	0	Mrs. Cochran Carr	10	0	0
U.		5	0	0	William Carruthers, Esq., F.R.S. ...	10	0	0
		£1,433	0	0	'Laus Deo'	10	0	0
Lady Gray		250	0	0	Miss Duncan, Holybourne	10	0	0
G. B.		250	0	0	'A Friend, Birkenhead'	10	0	0
R. A. McLean, Esq.		250	0	0	Mrs. M. D. Gibson	10	0	0
'A Friend'		250	0	0	J. Graham, Esq.	10	0	0
'S. H. A. P.'		250	0	0	Anthony Hamay, Esq.	10	0	0
Messrs. Balfour Williamson & Co. ...		250	0	0	'L.'	10	0	0
Mrs. Westgarth		150	0	0	Miss M. A. Hedley	10	0	0
Stephen Thompson, Esq.		101	0	0	Mrs. A. S. Lewis	10	0	0
'A Friend'		100	0	0	In Memoriam, E. B. P.	10	0	0
'A Friend in Regent Square'		100	0	0	Lady McClure	10	0	0
'Two Friends, £50 each'		100	0	0	Mrs. McKinnon	10	0	0
Robert Barelay, Esq.		100	0	0	Mrs. Maxwell	10	0	0
Miss Ann Jennings		100	0	0	A Member of Trinity, Cloughton ...	10	0	0
Miss Elizabeth Jennings		100	0	0	Mrs. Robert Morton	10	0	0
John Lamont, Esq.		100	0	0	Geo. Mouat, Esq.	10	0	0
'A Member of Park Church, Highbury' ...		100	0	0	F. Newson, Esq.	10	0	0
Mrs. Middleton		100	0	0	A Partner, Upper Norwood	10	0	0
J. C. Stevenson, Esq.		100	0	0	T. E. Quirk, Esq.	10	0	0
Laurence Wright, Esq.		100	0	0	'J. S.'	10	0	0
'Anonymous'		50	0	0	Rev. F. Stewart Sandeman	10	0	0
William Brander, Esq.		50	0	0	James Semple, Esq.	10	0	0
S. Figgis, Esq.		50	0	0	David Smith, Esq., Withington ...	10	0	0
'A Friend'		50	0	0	Mrs. Stevenson	10	0	0
W. R. Galbraith, Esq.		50	0	0	J. J. T.	10	0	0
George Henderson, Esq.		50	0	0	Mrs. Thompson	10	0	0
Isaac Henderson, Esq.		50	0	0	'Two Old Friends'	10	0	0
'Jesmond, Newcastle'		50	0	0	John Williamson, Esq.	10	0	0
John Lamont, Jr., Esq.		50	0	0	Young People of St. Andrew's, Upper			
Niel Mathieson, Esq.		50	0	0	Norwood	10	0	0
A Minister's Widow		50	0	0	John Ziegler, Esq.	10	0	0
Robert Morton, Esq.		50	0	0	Dr. Peter Anderson	5	0	0
George Roger, Esq.		50	0	0	'Anonymous'	5	0	0
Jas. Smith, Esq.		50	0	0	'Anon.'	5	0	0
William Weddel, Esq.		50	0	0	'Another Anonymous'	5	0	0
Mrs. Joseph Whitehorn		50	0	0	'C. M. B.'	5	0	0
Joseph Whitehorn, Esq.		50	0	0	'C. E. B.'	5	0	0
Members of Wallace Green, Berwick ...		49	14	0	'J. S. B.'	5	0	0
David Smith, Esq., Withington		25	0	0	B. J. Baldwin, Esq.	5	0	0
A. Fraser, Esq., London		25	0	0	Mrs. Balfour	5	0	0
Late A. Fraser, Esq., Buxton		25	0	0	J. Barbour, Esq.	5	0	0
'Anonymous'		20	0	0	Mrs. Barbour, Bolesworth	5	0	0
'G. F. B.'		20	0	0	Edward Bartlett, Esq.	5	0	0
Josiah Beddow, Esq.		20	0	0	G. Bell, Esq.	5	0	0
Jas. T. Blair, Esq.		20	0	0	Mrs. Thomas Bell	5	0	0
'A Debt,' Westbourne Grove		20	0	0	Mr. and Mrs. James Blaikie	5	0	0
E. J. Dove, Esq.		20	0	0	Mrs. Blaikie and Mrs. Murdo Mackenzie	5	0	0
James Ewing, Esq.		20	0	0	Mrs. Boyd	5	0	0
Mrs. Farquharson		20	0	0	Miss Boyd	5	0	0
'A Friend, Birkenhead'		20	0	0	Miss Boyd	5	0	0
'A Friend in Regent Square'		20	0	0	Miss Brown	5	0	0
D. C. Haldeman, Esq.		20	0	0	G. H. Brown, Esq.	5	0	0
Late Rev. A. M. Halket		20	0	0	Miss Buchanan	5	0	0
Lord Kinnaid		20	0	0	J. J. Burnett, Esq.	5	0	0
John Leckie, Esq.		20	0	0	R. J. Burns, Esq.	5	0	0
Chas. Macdonald, Esq., Bowdon		20	0	0	'E. C.'	5	0	0
G. W. McLean, Esq.		20	0	0	Colin Campbell, Esq.	5	0	0
Miss Mary Matheson		20	0	0	H. C. Clanahan, Esq., Bowdon ...	5	0	0
A Member of Trinity, Cloughton ...		20	0	0	The Misses Close	5	0	0
H. L. Millar, Esq.		20	0	0	Miss Craig	5	0	0
A. C. Mitchell, Esq.		20	0	0	J. P. Craig, Esq.	5	0	0
A. Murray, Esq.		20	0	0	J. K. Crooks, Esq.	5	0	0
D. R. Paterson, Esq.		20	0	0	J. Crossfield, Esq.	5	0	0
'A Presbyterian,' per Rev. Dr. Geo. Johnstone		20	0	0	Rev. W. Dale	5	0	0
The Misses Robinson		20	0	0	A. F. Douglas, Esq., LL.B.	5	0	0
R. J. Robson, Esq.		20	0	0	Mrs. Duncan	5	0	0
John Roxburgh, Esq.		20	0	0	Rev. Principal Dykes, D.D.	5	0	0
'A St. John's Wood Friend'		20	0	0	'Ems'	5	0	0
'Thankoffering'		20	0	0	'Firstfruits'	5	0	0
John Thomson, Esq.		20	0	0	'A. H. A. F.'	5	0	0
Miss Westgarth		20	0	0	W. H. Flett, Esq.	5	0	0
Robert Young, Esq., Greenwich		20	0	0	Forest Hill Missionary Band	5	0	0
'Anonymous,' Regent Square		10	0	0	Dr. and Mrs. Gauld	5	0	0
					R. J. Gibson, Esq.	5	0	0
					W. Graeie, Esq.	5	0	0
					Miss Graham	5	0	0

	£	s.	d.		£	s.	d.
Miss M. M. Graham	5	0	0	A Friend, Clapham Road...	1	1	0
Miss J. E. Graham	5	0	0	Friends at Holybourne	2	2	6
Miss Greenhorne	5	0	0	David George, Esq.	7	2	2
'E. H.'	5	0	0	E. C. Gill, Esq.	1	0	0
'H. L.'	5	0	0	Miss Goodall	1	0	0
Mr. and Mrs. Jas. Hamilton	5	0	0	Rev. R. M. Gray, Bowdon	1	0	0
S. Hardcastle, Esq.	5	0	0	Mrs. Gray, Bowdon	1	0	0
G. J. Hetherington, Esq.	5	0	0	Miss Greaves	1	0	0
T. M. Heywood, Esq.	5	0	0	'J. H.'	1	0	0
W. D. Hodges, Esq.	5	0	0	Rev. W. L. Robertson	1	0	0
Mrs. Inglis	5	0	0	'Thankoffering,' Liverpool	0	10	0
Wm. F. Irvine, Esq.	5	0	0	Mrs. Bruce, Regent Square	0	10	0
'In Memoriam, E. P. B.'	5	0	0	Blackwood Hall, 'Y. W. B. C.'	0	5	2
'Z. B. J.'	5	0	0	Greenwich:—			
John Jackson, Esq.	5	0	0	Rev. G. Elder	2	0	0
Miss Japp	5	0	0	E. W. 'A Thankoffering'	1	0	0
Rev. J. Johnston	5	0	0	Miss V. Wetherfeld	0	5	0
John Leckie, Esq.	5	0	0	Miss Fleming	0	2	6
John Leggat, Esq.	5	0	0	John W. Jameson, Esq.	1	0	0
Dr. D. MacAlister	5	0	0	Rev. E. & Mrs. Joyce	2	0	0
Professor Macalister	5	0	0	K., West Kirby	2	0	0
Ranald Macdonald, Esq.	5	0	0	Dr. & Mrs. L., West Kirby	1	0	0
Mrs. A. D. Mackenzie	5	0	0	'J. L. M., West Kirby	1	0	0
Rev. J. McMureh, B.D.	5	0	0	'M.'	0	10	0
Dr. and Mrs. J. L. Maxwell and Dr. and				J. P. McPhail, Esq.	1	1	0
Mrs. Preston Maxwell	5	0	0	Laygate, Several Members	5	17	0
Miss C. Mann	5	0	0	Manchester, Brunswick Street	9	0	6
Rev. Dr. and Mrs. Mathews	5	0	0	Manchester, Grosvenor Square:			
Mrs. Medwin	5	0	0	Mrs. McLean	3	0	0
Chas. Meldrum, Esq.	5	0	0	John Currie, Esq.	2	0	0
A Member of Park Church, Highbury	5	0	0	James Hodge, Esq.	2	0	0
A Member of Trinity, Clanghton	5	0	0	F. Thomson, Esq.	1	0	0
C. Williamson Milne, Esq.	5	0	0	A Member of Trinity, Middlesbrough	0	10	0
Oswald J. Milne, Esq.	5	0	0	Miss E. Methven	1	0	0
Mrs. Isa Morison	5	0	0	The Misses Michael	2	0	0
John Mnir, Esq.	5	0	0	Donations per Mrs. Isa Morison—			
J. Neill, Esq.	5	0	0	J. McK.	3	0	0
Rev. A. Nielson, Formosa	5	0	0	E. B.	3	0	0
J. R. Norton, Esq.	5	0	0	Mr. Lees	2	0	0
'Not a look behind'	5	0	0	Mrs. J.	1	0	0
'E. W. P.'	5	0	0	Miss B.	1	0	0
Thos. A. Paterson, Esq.	5	0	0	M. D.	1	0	0
The Misses Paton	5	0	0	Mrs. J.	0	5	0
'Pentecostian'	5	0	0	Mrs. T.	2	10	0
T. D. Philip, Esq.	5	0	0	Children's Collection	1	5	0
E. R., per Mrs. Morison	5	0	0	'Possible,' Spennymoor	1	0	0
W. R.	5	0	0	W. Powrie, Esq.	1	0	0
Mrs. Rew	5	0	0	Oxendon	6	19	6
James Robertson, Esq., Bowdon	5	0	0	Mrs. Prentice's Class	0	5	0
John Roxburgh, Esq.	5	0	0	Wm. Reid, Esq., Bowdon	1	0	0
J. R. Roxburgh, Esq.	5	0	0	R. Rutherford, Esq.	1	0	0
'J. S.'	5	0	0	St. George's, Sunderland, C.E. Society	2	0	0
'St. Andrew's, Eastbourne'	5	0	0	St. Helens	2	0	0
'St. James's, Bristol'	5	0	0	St. Paul's, South Croydon	13	2	0
Miss Scroggie	5	0	0	Sale	6	0	0
Mrs. Smart	5	0	0	Salford	2	0	0
Mrs. Hepburn Starey	5	0	0	W. H. Sanders, Esq.	1	0	0
H. S. Stewart, Esq.	5	0	0	T. Shaw, Esq.	2	0	0
J. J. Stewart, Esq.	5	0	0	Mrs. Semple	1	0	0
'Thistle'	5	0	0	A Small Thankoffering	0	5	0
Charles Todd, Esq.	5	5	0	Stoke Newington	13	17	7
W. H. Toomer, Esq.	5	0	0	Miss Margaret Taylor	1	0	0
'J. M. Y.'	5	0	0	'Thankoffering, G. E.'	1	0	0
Union Street Mission, Manchester	5	10	2	'Thankoffering, H. G.'	1	0	0
J. Wallace, Esq.	5	0	0	Miss Thornton	1	6	0
Jas. A. Watson, Esq.	5	0	0	Rev. J. Tadlope	1	1	0
J. Wilson, Esq.	5	0	0	Mrs. J. B. Wallace	1	0	0
Rev. J. M. Wilson	5	0	0	Isaac Wells, Esq.	1	0	0
Rev. Wm. Young	5	0	0	'A Well-wisher'	2	0	0
Anonymous	0	5	0	Mrs. Orr White	7	10	0
James Bell, Esq., Bowdon	3	3	0	Miss Jeanie Whitehorn	1	0	0
John Brown, Esq.	2	0	0	Miss Nora Whitehorn	1	0	0
N. J. Bell, Esq.	2	10	0	Master Roy D. Whitehorn	1	0	0
C. O. L.	1	0	0	Mrs. Maxwell, Withington	2	0	0
Miss M. Carmichael	1	0	0	Rev. B. Bell, Withington	2	0	0
Chatton	2	0	6	Mr. and Mrs. J. W. Cullen, Withington	0	10	0
A. J. Chisholm, Esq.	0	10	0	Mrs. Hill, Withington	0	5	0
Rev. Hy. Crombie	2	0	0	Rev. J. Vanghan	2	2	0
M. D., Clapham Road	0	10	0	Mrs. Winlaw and a Friend	1	10	0
Miss Dewing	0	10	0	G. Wood, Esq.	1	0	0
G. G. Douglas, Esq.	2	0	0	'W.,' Muswell Hill	1	0	0
Mrs. Muriel G. Dowie	1	0	0	Wolverhampton, a few members	3	3	0
T. Duncanson, Esq.	1	0	0	'P. B.'	0	2	6
W. Dykes, Esq., Bowdon	0	10	0	'P. G.'	0	5	0
'Fees remitted by a Presbyterian Lawyer'	3	3	0	'Finale'	0	10	0
Rev. J. M. Fergusson	2	2	0				
'A Friend'	2	0	0				
'A Friend'	0	2	6				
'A Friend'	0	10	0				
				Total	7,015	0	2

account with the TREASURERSHIP COMMITTEE.

DECEMBER 31, 1903.

Cr.

	£	s.	d.	£	s.	d.
By Balances from last year :—						
General Fund	620	5	9			
Hospital Fund	5	3	11			
				625	9	8
„ Societies for General Fund—						
Presbytery of Berwick	4	0	7			
„ Birmingham	3	0	0			
„ Bristol	17	7	6			
„ Carlisle	4	11	0			
„ Durham	14	17	1			
„ Liverpool	81	4	5			
„ London North	122	11	9			
„ London South	78	13	11			
„ Manchester	0	17	6			
„ Newcastle	25	15	8			
„ Northumberland	4	8	3			
„ Yorkshire	20	9	6			
				377	17	2
„ Societies for Hospital Fund—						
Presbytery of Berwick	12	16	0			
„ Birmingham	29	7	0			
„ Bristol	17	7	0			
„ Carlisle	45	13	6			
„ Durham	69	7	3			
„ Liverpool	211	15	10			
„ London North	268	5	1			
„ London South	119	5	6			
„ Manchester	27	2	11			
„ Newcastle	38	17	0			
„ Northumberland	9	17	7			
„ Yorkshire	27	14	6			
				577	9	2
„ Donations, &c., for General Fund :—						
‘ In Memory of J. H. B.,’ per Miss Mann	0	10	0			
Readers of ‘ The Christian,’ per Messrs. Morgan & Scott	2	2	0			
Regent Square Rally	5	5	9			
‘ Many Friends,’ per Miss Mann	20	0	0			
				27	17	9
„ Donations, &c., for Hospital :—						
Miss Alexina Bingham	0	16	0			
‘ Friends,’ per Dr. Sandeman	48	0	0			
Miss Jane Grant, for ‘ W. Grant ’ Bed	16	0	0			
Miss Ord, per Dr. Sandeman, for 2 beds	32	0	0			
Miss Mann, for 2 beds	32	0	0			
‘ Many Friends,’ per Miss Mann	3	0	0			
‘ A Friend,’ per Miss Mann	5	0	0			
Miss Williamson	0	5	0			
St. Andrew’s, Edinburgh	1	10	8			
				138	11	8
				£2,047	5	5
„ Balances carried forward :—						
General Fund	387	3	7			
Hospital Fund	1,021	4	9			
				£1,408	8	4

E. & O. E.
December 31, 1903.

JNO. LEGGAT,
Financial Secretary.

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LONDON

AN APPEAL TO THE CHURCH.

A distinguished student of our own College joins the Amoy Mission Staff in autumn. But the appointment has been made with the distinct understanding that, while other men of promise are known to be pursuing their studies in Westminster College with a view to Mission service, no further additions to the Mission Staff can be made unless our people provide the necessary means. The Church is face to face with the answer to her own prayers. God is giving her men, men of gifts and devotion. Will she accept the gifts she sought, or will she arrest the blessing to herself and the reinforcement to the Mission work? The success of the Challenge Fund and a substantial increase in the ordinary Mission income last year were cheering. But a further addition of £2,500 is still necessary if the Mission is not at some point to be seriously curtailed.